SELECT

OFFICES

OF

Private Devotion:

Viz.

I. An Office of Daily Devotion.

II. An Office of Humiliation: to be uſed on our Days of Retirement, for the more ſolemn Exerciſe of Repentance.

III. An Office for the Lord's-Day.

IV. An Office for the Holy Communion.

WITH

Large Collections out of the Holy Scripture: Deſign'd to excite Devotion in the Uſe of the Prayers; and to aſſiſt our Daily Progreſs in Chriſtian Knowledge and Virtue.

Oratio ſine Meditatione trepida eſt. *Aug.*

Ἀνάγκη τὸν ὁμιλοῦντα θεῷ καὶ χριστὸν γενέσθαι θανάτου καὶ πάσης διαφθορᾶς. Chryſoſt.

By *RICHARD HELE*, Maſter of the School belonging to the Church of *SARUM*.

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THE PREFACE.

I.

THE Deſign of theſe Papers is to furniſh the pious Chriſtian with ſuch a Method of Devotion, as may ſerve to inſtruct and engage him in a Religious *Courſe of Life*, as well as aſſiſt him in his *Re-ements* for Meditation and Prayer. 'Tis an Obvation, God knows, too well atteſted! That Generality of Chriſtian Profeſſors confine their *igion*, as they do their *Devotions*, to their Clo- and the Church: And tho' their Lives are, many Inſtances, an apparent Contradiction to Precepts of Chriſt; yet they fondly delude mſelves with a vain Conceit, that if they are regular in Obſerving the ſtated Hours of pub- and private Prayer, they have done abundant- nough to denominate themſelves good Chri- ns, and to ſecure their Title to a good Chri- 's Reward. That this is an Opinion, very ab- in it ſelf, and manifeſtly repugnant to the and Deſign of Chriſtianity, and to the plain larations of Chriſt and his Apoſtles, I ſhall en-

deavour to make appear in the Sequel of this Diſcourſe. At preſent, let it ſuffice to obſerve, that Prayer is a Duty enjoin'd us, not *for its Own ſake*, but purely *in Order* to thoſe excellent Purpoſes it is ſubſervient to, both from its own natural Tendency, and by Virtue of the Divine Appointment and Promiſes. It is of admirable Uſe to preſerve in our Minds a Senſe of God's infinite and adorable Majeſty, and of his abſolute Sovereignty and Dominion over us: As alſo, of our own Inſufficiency, and entire Dependence upon Him. And 'tis of wonderful Efficacy to procure both to our Selves and others, the Bleſſings of this, and the other World. We have, we can have nothing, but what we receive from God: And we have no Promiſe that we ſhall receive anything of Him, except we firſt ask it by diligent and humble Prayer. So neceſſary indeed is it to *Pray*, in order to *Receive*, that even thoſe very Bleſſings which God has expreſly declar'd that He deſigns to beſtow upon us, He yet as expreſly commands us to pray to Him for. Thus in the xxxvi*th* of *Ezekiel*, God makes to his People many particular Promiſes of Bleſſings, Spiritual and Temporal; and concludes (Ver. 36.) with this ſolemn Declaration of his firm Purpoſe and Reſolution to perform every thing that He had promiſed, *I the Lord*, (ſays He) *have ſpoken it, and I will do it*. And yet the very next Words to theſe are, *Thus ſaith the Lord God, I will yet for this be Enquired of by the Houſe of Iſrael, to do it for them.* The Promiſes even of the Immutable God are no Security to them, who neglect to pray for the Accompliſhment of them.

But becauſe Prayer is a Duty of ſuch abſolute Neceſſity, that no Bleſſing can be obtain'd without it; ſhall we therefore conclude, that no other Duty but this is neceſſary to our obtaining the Divine Favour and Bleſſing? Or, becauſe its Power and Efficacy is ſuch, that no Prayer made acc

ing *to the Will of God*, does ever return without a gracious Anſwer; Does it follow from hence, that thoſe alſo which are *not* made according to his Will, muſt always meet with the ſame Succeſs? Theſe are Inferences ſo notoriouſly abſurd, and ſo utterly inconſiſtent with a Religious Temper or Practice; that he muſt be but a bad *Logician*, and a much worſe *Chriſtian*, that can be ſo hardy, as to eſpouſe them.

But as extravagant and impious as this Notion is, 'tis too ſadly viſible, that the Generality of Men; that ſome, even of thoſe, who (comparatively) are good Men, have need to be advertiſed of the Folly and Danger of giving in to it. To this End, I beg leave to recommend to the Reader's ſerious Conſideration, the two following Propoſitions, tending to ſhew the inſeparable Connexion between true Devotion, and a good Life; and the indiſpenſable Neceſſity of the latter, in order to the Acceptableneſs of the former.

I. Without a good Life, there can be no true Devotion.

II. Suppoſing there could, we have no Warrant from Scripture, to believe that it would be either Acceptable to God, or of any Benefit to our Selves.

And *Firſt*, Without a good Life, there can be no true Devotion. Be we ever ſo frequent and punctual in our Prayers, if they do not influence our Lives, they are but *vain Repetitions* at the beſt. An unholy *Life*, is a plain Demonſtration that our *Prayers* are not Holy. Theſe cannot be *Pure*, as long as that is *Defiled*. 'Tis morally impoſſible he ſhould *worſhip* God aright, who does not conſcientiouſly endeavour to *obey* Him too.

Can he be ſuppoſed, even in his moſt ſolemn Acts of Worſhip, to have his Heart affected with thoſe reverent and awful Thoughts of God; and with that humble, lowly Senſe of his own Vileneſs and Indigence, and abſolute Dependence

upon Him, which become Creatures, and Sinners, addreſſing themſelves to their Maker, and their Judge; whoſe *Life* is a continued Affront to the infinite Majeſty he adores, a deliberate Contempt of his Authority, a bold Defiance of his Almighty Power, and a moſt ungrateful Abuſe of the exceeding Riches of his Goodneſs?

Is it reaſonable to believe that he *bewails* his Sins with that unfeigned Grief, and Compunction of Heart, which are the neceſſary Qualifications of a true *penitential* Sorrow; who makes it his daily Practice to *repeat* thoſe very Sins, which he pretends daily to *bewail?*

Can we think him really *in Earneſt* when he *prays* for the Pardon of his Sins, and the Aſſiſtance of God's Holy Spirit; who obſtinately perſiſts in ſuch a wicked Courſe of Life, as (he very well knows) does utterly *incapacitate* him for either?

Laſtly, Can he be thought ſincerely to deſire, or to have any Value for, that ineſtimable Crown of Glory, which God has promiſed to thoſe that ſerve Him faithfully; who is ſo far from making it the conſtant Employment of his *whole* Life, to *work out* his Salvation, that he can hardly ever afford himſelf *Leiſure* ſo much as to ask himſelf that ſhort, but moſt neceſſary Queſtion, *What ſhall I do that I may be ſaved?* So far from being willing to *Sell all that he hath*, in order to purchaſe this *Pearl of great Price*; that he is ready, every Hour of the Day, to ſell the *invaluable Privileges* of his Chriſtian Birth-right, for any the moſt worthleſs Trifle; and to ſacrifice all his Hopes of *Eternal Happineſs*, to the *tranſient Gratification* of a ſinful Appetite, and the *momentary Enjoyment* of a forbidden Pleaſure? A very ſmall degree of ſerious Conſideration will ſoon convince us that ſuch *Practices as theſe*, are ſo directly oppoſite to, ſo entirely inconſiſtent with *thoſe Pretences* that 'tis impoſſible they ſhould ever be reconciled unleſs

unleſs it can be proved, that we may be truly ſaid to *worſhip God*, without an *inward Veneration* of his adorable Excellencies; to *pray* to Him, without a *hearty Deſire* of the Things we pray for; and worthily to *lament* our Offences againſt Him, without being *grieved* for thoſe Sins, whereby we have offended Him.

But now, ſhould we make this *contradictory Suppoſition*, that a Man may be as *wicked* as he pleaſe in his *Life*, and yet be very *ſincere* in his *Devotions*; that he may *pray* with all the *Fervency and Zeal* imaginable, at the ſame Time that he is reſolved to go on in his *ſinful Courſes*: Yet, what would *ſuch a one* be the better for all his Devotions? What Grounds have we to believe, that God would anſwer the Requeſts of ſuch a prevaricating Supplicant?

Our Saviour, indeed, has promiſed, that if we *Ask, we ſhall Receive*, Luk. xi. 9. And that *whatſoever we ask in his Name, our Heavenly Father will give it us*, Joh. xvi. 23. But has not He himſelf likewiſe aſſured us, that there is no other way of *Entitling* our Selves to theſe Promiſes, but by a firm, immoveable Adherence to his Doctrine, and a ſincere univerſal Obedience to his Commands? *If ye abide in me*, (ſays our Lord) *and my Words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you*, Joh. xv. 7. And has not his Apoſtle St. *John* alſo told us, that our Confidence of *Receiving what we ask*, can be ſafely built only upon this Foundation, that we *Do what He has Commanded*? *Beloved*, (ſays he, 1 *Joh.* iii. 21, 22.) *if our Heart condemn us not, then have we confidence towards God: And whatſoever we ask, we receive of Him; becauſe we keep his Commandments, and do that which is well-pleaſing in his Sight.* To the ſame Purpoſe is that of St. *James*, v. 16. *The effectual fervent Prayer of a righteous Man availeth much*: As if he had ſaid; 'Tis not the Prayer of every Man, nor every Prayer of any Man, that

has Energy and Force enough to pierce the Clouds, and bring down from Heaven the Bleſſings it is ſent up for; but the Prayers only of ſuch Perſons as are ſincerely Good; and only ſuch Prayers, even of theſe Perſons, as are offered up with a becoming Zeal and Fervency.

God has been pleaſed, of his own free Grace and Bounty, to declare Himſelf willing to beſtow many ineſtimable Bleſſings upon us; but He has thought fit likewiſe, for very wiſe and good Reaſons, to enjoin us the Practice of ſeveral Duties, and to ſuſpend our Title to *thoſe Bleſſings*, upon our faithful Endeavours to perform *theſe Duties*.

And is it not highly reaſonable; is it not abſolutely neceſſary for us, to ſet our ſelves ſeriouſly to the *Doing* what we are commanded, before we expect to be *put in Poſſeſſion* of what we are promiſed? When God has expreſly acquainted us with the Terms, upon which alone He will be gracious unto us; ſhall we be ſo fooliſhly preſumptuous, as to feed our Selves with Hopes, that we may find Favour in his Sight, without ever complying with the Terms He has propos'd? And ſhall we have the Face alſo to go ſolemnly to Him, and deſire Him to act directly contrary to his own Determinations? This ſure, if any thing, is a manifeſt Mockery of the Divine Majeſty: And yet this is what every impenitent Sinner does, as often as he prays for the Forgiveneſs of his Sins, the Graces of God's Spirit, or the final Salvation of his own Soul.

'Tis by Virtue of that gracious Covenant, which God hath made with us in his Son, that we have any Title at all to theſe bleſſed Privileges. And becauſe a *Covenant*, in the very Nature of it, implies a mutual Stipulation, 'tis certain, that the Title *this* Covenant conveys to us, muſt be wholly Conditional: So that if we do not prove tru

true to *our* Part of it, we have utterly forfeited our Title to the Benefits promiſed on *God*'s Part.

Now by the Tenour of this Covenant, as we have it recorded in the Scriptures, the Condition, upon which God has promiſed to forgive us our Sins, in Conſideration of the meritorious Sufferings and Death of our Saviour *Jeſus Chriſt*, is ſuch a lively and effectual Faith, as ſhall produce in us true Repentance, and Reformation of Life, and a Readineſs, for Chriſt's ſake, to forgive our Brethren their Offences againſt us. *Through his Name*, (ſays St. *Peter*) *whoſoever believeth on Him, ſhall receive Remiſſion of Sins*, Act. x. 43. *Repent, and be Converted*, (ſays the ſame Apoſtle) *that your Sins may be blotted out*, Acts iii. 19. *If ye forgive Men their Treſpaſſes*, (ſays Chriſt) *your Heavenly Father will alſo forgive you: But if ye forgive not Men their Treſpaſſes, neither will your Heavenly Father forgive your Treſpaſſes*, Matt. vi. 14, 15.

So alſo, the Condition, upon which He has promiſed us the Aſſiſtances of his Spirit, is a ſtedfaſt Purpoſe to make a faithful Uſe of them, by cheriſhing the good Motions He ſhall excite in our Souls; and diligently Co-operating with his Grace, towards our daily Progreſs in all Godlineſs and Virtue. *Whoſoever hath*, (ſays Chriſt) *to him ſhall be given, and he ſhall have more abundance: But whoſoever hath not, from him ſhall be taken away even that which he hath*, Matt. xiii. 12. *Work out your own Salvation*, (ſays St. *Paul*) *with fear and trembling; for it is God that worketh in you, both to Will, and to Do, of his good Pleaſure*, Phil. ii. 12, 13.

In like manner, the Condition upon which God has promiſed Eternal Life, is a ſincere, conſtant, perſevering Obedience to his holy Laws. *If thou wilt enter into Life*, (ſays our Saviour) *keep the Commandments*, Matt. xix. 17. *To them who by patient Continuance in Well-doing, ſeek for Glory, and Honour, and Immortality*, (ſays St. *Paul*) *God will render*

render Eternal Life: But unto them that are contentious, and obey not the Truth, but obey Unrighteouſneſs; Indignation and Wrath, Tribulation and Anguiſh, upon every Soul of Man that doth Evil, Rom. ii. 7, 8, 9.

Since therefore *theſe*, and whatever *other Promiſes* God has been pleaſed to make us in the Goſpel, are all of them ſuſpended upon *certain Conditions*; it evidently follows, that we can have no manner of Pretence to claim any Intereſt in the Bleſſings promiſed, till we have performed the Conditions upon which they are ſuſpended.

Very great Things ('tis true) are ſaid of Prayer: No Duty has more encouraging Promiſes annex'd to it: And the Scripture abounds with Inſtances, declaring its mighty Power, and Prevalency with God. But then, 'tis as true, that all theſe Promiſes, and all theſe Inſtances, are applicable to *ſuch* Prayers only, as are made according to the Terms of the Goſpel-Covenant: And theſe Prayers will always be ſure to find an eaſie Acceſs to the Throne of Grace. But if we venture to go beyond our Commiſſion; if we pray for Things which God has no were promiſed; or for thoſe Things which He hath promiſed *but Conditionally*, without attending to the declared Conditions of thoſe his Promiſes; our Prayers are unwarrantable; and will be ſo far from being acceptable to God, or advantageous to our Selves, that they will infallibly provoke his Diſpleaſure, and ſerve but to increaſe our own Guilt and Condemnation.

In a Word: We are frail, impotent, helpleſs, ſinful Creatures; labouring under manifold Wants and Infirmities; encompaſſed with innumerable Dangers; obnoxious to the Divine Wrath and Vengeance; and utterly unable, of our ſelves, to do any thing for our ſelves: Our only Hope is in God's Mercy, through Chriſt; his Promiſes are our only Comfort and Security; theſe

theſe we muſt implore by inceſſant and earneſt Prayer: But as theſe are all of them Conditional, 'tis certain that the Succeſs of our Prayers will depend upon the Sincerity of our Endeavours, to perform the Conditions, upon which God has promiſed the Things we pray for. Tho' we ask ever ſo fervently, ever ſo importunately, ever ſo devoutly; if we do not ask according to the Terms of the Goſpel, the Goſpel gives us no Encouragement to believe, that we ſhall receive what we ask.

This is a Truth, that well deſerves our moſt ſerious Conſideration: And I have inſiſted the longer upon it, becauſe a Miſtake in this Point, muſt needs be of very dangerous and fatal Conſequence. What the Apoſtle ſays of Godlineſs in general, may truly be affirm'd of this ſingle Inſtance of it, *Prayer*, if rightly perform'd; *viz.* That it *is profitable unto all things; having the Promiſe of the Life that now is, and of that which is to come.* There is not any one thing neceſſary, either to our Temporal or Eternal Happineſs, but what the pious Chriſtian may procure to himſelf, by diligent Prayer to God for it. So that as much as we value our preſent and future Welfare; ſo much it concerns us to take heed that our Prayers be ſuch as God has promiſed to accept.

I am not unmindful that there are other Qualifications, beſides that, which I have been hitherto contending for, neceſſary to the rendring our Prayers ſucceſsful. But having already proved, that, if we are defective in *this*, which is the Foundation of all the reſt, 'tis impoſſible we ſhould *not* be defective in *them too*; or however, that *thoſe*, without *this*, would be utterly vain and inſignificant: And conſidering, on the other hand, that if *this* were once well ſecured, we ſhould find no manner of Difficulty in Acquiring the *other*: I ſhall content my ſelf with referring the devout Reader, for his ſatisfaction in *thoſe*, to the

Pre-

Preliminary Inſtructions, prefixed to the *Daily Office*, where he will find all the Qualifications, requiſite to entitle our Devotions to the Divine Acceptance, diſtinctly enumerated, and the Neceſſity of each of them proved at large, by expreſs Citations out of the Holy Scripture.

II.

Having premiſed this neceſſary Caution, with reſpect to our Devotions *in general*; I proceed now to acquaint the Reader, with what I have attempted in *thoſe that follow*. The Four Offices, of which they conſiſt, make a compleat Courſe of Devotion for the Week. Many of the Prayers are tranſcribed out of other Books: But, by the Method I was engaged in, I found my ſelf frequently obliged to make Alterations, or Additions in moſt of them; which being a Liberty, that has always been allowed in Works of this Nature, I hope I may reaſonably promiſe my ſelf an eaſie Pardon for making uſe of it here. The Method I have obſerved in every one of the Offices, as it is different from that of any other Book that I have ſeen; ſo I humbly hope, that, upon an impartial Peruſal, it will appear to be very proper, diſtinct and uſeful.

The Daily Office is divided into ſix Sections; the *firſt* and *laſt* of which, contain *ſhort Devotions, to be uſed in the Morning, as ſoon as we are up; and at Night juſt before we go into Bed.* The former I thought fit to add, that we may be always ſure to begin the Day with a *Devout Oblation of our Selves to God, and earneſt Prayer to Him, for the Protection and Guidance of his Spirit and Providence*: Since by ſome intervening Accident or other, it often happens that we cannot conveniently retire ſo ſoon as we Riſe, for the Performance of our *more ſolemn Devotions for the Morning*; when we may, without any Difficulty, ſecure to our Selves Time enough to uſe the ſhort Prayer,

Prayer, which is here appointed for this purpoſe, and one of the Pſalms prefix'd to it. Not that I would be underſtood to exclude the Uſe of them, when no ſuch interruption happens: For, even in this Caſe alſo, I cannot but believe it highly expedient, that ſome ſuch *Preparative* as this ſhould always preceed our *more ſolemn Devotions*; nor can I think of a more proper Introduction to them, than that which I am now recommending.

The Reaſon why I make our *Devotions for the Evening*, and thoſe *for Night*, two diſtinct Sections, is, becauſe I ſuppoſe the one to be performed a conſiderable Time before the other; as indeed, I am of Opinion, there is a great deal of Reaſon they ſhould be. Nothing is more obvious to *common Obſervation*, than that the Temper of our Souls depends, in a great meaſure, upon the State of our Bodies: And then, *common Prudence* will ſuggeſt, that, ſince the Buſineſs of Religion requires the cloſeſt Application of Thought, and the greateſt freedom and fervour of Spirit, we ought not (if by any means it can be avoided) to put it off to thoſe *heavy Minutes*, when we ſhall be hardly able to keep even our Bodily Eyes, and much leſs thoſe of our Mind, from *ſlumbering and ſleeping*.

The *ſecond and fifth Sections*, contain *the more ſolemn Devotions for Morning and Evening*: Which being contrived in the uſual Method of Prayers for the like Occaſions, I ſhall not trouble the Reader with any Enlargement about them in this Place.

The other Two *Sections*, viz. *the Third and the Fourth*, contain Devotions for the intermediate Time of the Day: The *former for Noon*, the *latter* for any Time *in the Afternoon*, as will beſt ſuit with every particular Perſon's Convenience. The Deſign of the former, is to excite and aſſiſt the good Chriſtian, to *lead his Life* anſwerably

to

to his Chriſtian Profeſſion: The Deſign of the latter, to perſuade and enable him, ſo continually to remember, and to make ſuch daily Proviſion for his latter End; that *his Death* may be Holy, Comfortable, and Bleſſed. The Devotions, in each of theſe Sections, are diſtinguiſh'd according to the Days of the Week: Not that thoſe appointed for *one Day*, are ſo appropriated to *that in particular*, that they may not, as profitably, be uſed upon *any other*; but partly becauſe the Subject of theſe Sections, (as it is of a much *larger Extent*, and includes a greater *variety of Particulars*, than that of the other Four) could not ſo well be comprized in *one Form*; and ſince, for this Reaſon, I was induced to *multiply* the Forms, I thought I could not chuſe a more proper Standard than this is, to regulate their *Number* and *Diſtribution* by: And partly, becauſe there is ſomething of a Connexion and Order obſerved in the *Devotions* allotted to the ſeveral Days, (at leaſt, in thoſe of the *third Section*,) anſwerable (in ſome Degree) to that of the *Days themſelves*.

Thus, for Inſtance: The Devotions aſſigned for *Monday*, may be ſaid to be more particularly fitted to *that* Day than any other, (though not *abſolutely* ſpeaking, yet) conſidering it as immediately following the *Lord's Day*; which, the Devout Chriſtian, who makes a Conſcience of ſpending every Day Religiouſly, will certainly look upon himſelf more particularly obliged to conſecrate, and ſet apart for the more ſolemn Exerciſe of the Duties of Piety and Devotion. And ſince one of the principal Duties of the *Lord's Day*, is to partake of that holy Sacrament, which our bleſſed Lord himſelf has commanded to be perpetually obſerved by all Chriſtians, in Remembrance of his Death; and therein to make a new Oblation of *our Selves, our Souls and Bodies, to be a reaſonable, holy, and lively Sacrifice unto God*: it ſeems very naturally

naturally to follow, that what Leiſure time we may have for extraordinary Devotion on the following Day, cannot be more pertinently employed, than in ſerious Reflections upon the infinite Importance of that ſacred Action, and the inviolable Engagements we thereby brought our Selves under; what a dreadful Aggravation it will be of our Guilt, if we break our Covenant with God, after we have renewed it in ſuch a ſolemn manner; and what unſpeakable Bleſſings we are entitled to, if we continue ſtedfaſt in it. The attentive Conſideration of ſuch Points as theſe, will beget in us a holy Fear and Zeal, and an earneſt ſolicitous Deſire to acquaint our Selves more throughly with all the Particulars of the Vow that is upon us; in order to imprint them more deeply upon our Hearts, and to enable us to obſerve them more diligently and punctually, than we have hitherto done. And becauſe this is what we are not able to do of our Selves, the Senſe of our own inſufficiency, and of the abſolute Neceſſity of the Divine Grace, will force us upon our Knees, to pour out the Deſires of our Souls before God; and, with ardent Supplications, to implore the conſtant Aſſiſtances of *his* holy Spirit, to preſerve and increaſe in us the good Motions we now feel in our Hearts; and to incline and help us to perform them faithfully to our Lives End. To aſſiſt the Devout Chriſtian in theſe important Duties, is the Deſign of the *Devotions appointed for Monday Noon.*

Thoſe for *Tueſday*, treat of the *infinite Excellency and Perfections of God: His Works of Creation and Providence: His Eternity, Omnipotence, and Omnipreſence: His Holineſs, Juſtice, and Faithfulneſs: His Mercy, Goodneſs, and Beneficence.* Theſe are very powerful and awakening Thoughts! and ſuch as, if duly attended to, cannot but leave very happy Impreſſions upon our Souls; and forcibly convince us, how much it is our Duty,

and

and Wiſdom, and Happineſs, to fulfil the Obligations of our *Baptiſmal Vow*, (which was the Subject of *Yeſterday's Devotions*) and to make *Religion* the chief Study and Buſineſs of our Lives; ſince all its Precepts are the Laws and Injunctions of ſo Great, ſo Juſt, and ſo Good a God; ſo bountiful a Rewarder of thoſe who ſerve Him faithfully, and ſo dreadful an Avenger of all Ungodlineſs and Diſobedience. And, in Order to make our Contemplation of the Divine Majeſty more immediately ſubſervient to our increaſe in Piety and Holineſs, I have annex'd to each Paragraph, ſome *Practical Inferences*, pointing out the particular *Virtues we are obliged to exerciſe, in relation to the ſeveral Attributes and Perfections of God.*

And that we may be the more effectually moved to *perſiſt* in our *good Reſolutions*, and to devote our Selves entirely to the Service of our God; I proceed, in the next Place, to ſhew the *Excellency and Advantages of the Chriſtian Religion, and the abſolute Neceſſity of Living up to our holy Profeſſion.* The *former* of theſe I have explain'd at large, in the *Devotions* appointed for *Wedneſday Noon*, under the following Heads, *viz.* (*1ſt*,) As the *Chriſtian Religion* contains a full and clear *Revelation* of all thoſe *Truths* and *Doctrines*, that are neceſſary to be *known*, and *believed* by us, in order to our obtaining everlaſting Salvation. (*2dly*,) As it gives us a plain and perfect *Law*, for the Direction of our *Practice*, and the Government of our *Lives*. (*3dly*,) As it aſſures us of the *Forgiveneſs of our Sins*, and our *Reconciliation* to *God*, thro' the *Mediation* of his Son our Saviour *Jeſus Chriſt*. (*4thly*,) As it affords us ſufficient *Power* and *Ability* for the *Performance* of our Duty. (*5thly*,) As it gives us the higheſt Aſſurance of the *Immortality of our Souls*, and the *Judgment of the laſt Day*; and of the everlaſting *Rewards and Puniſhments of the World to come.*

And

And having thus reminded the Chriſtian of is peculiar *Happineſs*, with reſpect to the *Privi-eges* and *Benefits* he enjoys under the *Goſpel Diſ-enſation*; I go on, in the *Devotions* for *Thurſday Noon*, to acquaint him with the peculiar *Obliga-ions* he likewiſe lies under to *Holineſs of Life*. And theſe alſo are reduc'd to five Particulars, viz. (1*ſt*,) To perſuade and oblige us to *lead holy and virtuous Lives*, was the principal *Deſign* of our *Saviour's Coming into the World*, &c. (2*dly*,) This is what every one of us *ſolemnly engaged* to do at our *Baptiſm*. (3*dly*,) A holy Life is *eſſenti-al* to the *Character* of a Chriſtian; and is made the *Condition* of Salvation, in the *Goſpel-Covenant*. (4*thly*,) Without Holineſs, we ſhall not be *capa-ble* of the *Happineſs deſign'd* for pious Chriſti-ans in *Heaven*. (5*thly*,) Diſobedience in a *Chri-ſtian*, is a Crime of a more *heinous Nature*, and will be more *ſeverely puniſhed* in the *Day of Judgment*.

On *Friday*, the devout Chriſtian is directed to contemplate his Bleſſed Saviour on the *Croſs*, meekly ſubmitting to that moſt painful and ig-nominious *Death*, in order to *reſtore* loſt *Man* to the Favour of *God*, and to *purchaſe* for us a *Title* to the everlaſting Joys of *Heaven*. In this ama-zing Inſtance of the Divine Love, God has given us the moſt convincing Proof imaginable of his infinite *Hatred* and *Deteſtation* of *Sin*, and of his unfeigned and earneſt *Deſire* of our Eternal *Hap-pineſs*. The Conſideration of the *One*, will pre-vent our too boldly *Preſuming* on his *Mercy*; the *Other* forbids to *Deſpair*, upon the Account of his *Juſtice*: *That* demonſtrates the Reaſonable-neſs and Neceſſity of *Repentance*; *this*, the Poſſi-bility and Certainty of *Salvation*, if our Repen-tance be ſincere: *Each* is a very proper and preſſing Motive to Seriouſneſs and Diligence, in the Practice of Religion.

And now, ſuppoſing that the *preceeding Devotions* have had their deſired Effect; and we are actually *engaged* in a *Religious Courſe of Life*; the only thing remaining is, that we take due Care to *perſevere* in it as long as we live. To perſuade and encourage us to which neceſſary Duty, is my Deſign, in the *Devotions* appointed for *Saturday-Noon*. Here the devout Chriſtian is directed to *end* the Week as he *began* it, with a *ſolemn Dedication of himſelf to God*; and then to pray, that God would be pleaſed to give him Grace, *to make a faithful and bleſſed Uſe of all thoſe Means and Helps, whereby he may be enabled to perſevere in the Faith and Obedience of the Goſpel:* That he may live under a conſtant Awe of God's All-ſeeing Eye; apply himſelf frequently to the ſerious Conſideration of his Ways; be often Meditating upon thoſe eminent Examples of Piety and Holineſs, that are ſet before us in Scripture, and eſpecially, that of our Bleſſed Maſter and Saviour *Jeſus Chriſt*; keep his Mind fix'd upon that glorious Reward, promis'd to thoſe who perſevere unto the End; and be conſtant in his Attendance on all the publick Ordinances of Religion.

The *Title* of the *Fourth Section* ſpeaks its *Uſefulneſs*. He that conſiders what it is to die; that Death is his Paſſage to an unchangeable Eternity; and that his future everlaſting State will be Happy or Miſerable, according as he improves or neglects the preſent Opportunity of fitting himſelf for that important Hour, need not be told, that, to *prepare for his Death, ought to be the chief Buſineſs of every Day of his Life*. The wiſeſt Man living cannot foreſee what a Day may bring forth. And he that now boaſts of the ſtrongeſt Conſtitution, may, before to Morrow, feel himſelf bereav'd of all his Strength, and breathing out his laſt in the Agonies of Death. The neceſſary Conſequence of this is, that we accuſtom our Selves to make ſuch *daily Preparation* for our Death, that

that it may never ſurprize us in an Hour when we are not ready. And, for this End, we would do well to ſet apart a few Minutes (at leaſt) *every* Day, for the ſerious *Conſideration of our latter End*; that ſo our Minds may be inured to the Thoughts of Death, and we may always live under an habitual and conſtant Senſe of our Mortality. The *Devotions* I here recommend to the pious Chriſtian's daily Uſe, are deſigned to aſſiſt him in this important Work; and are ſuch, as, I humbly conceive, he will find to be very proper and uſeful for this purpoſe. The chief *Subjects* of them are: *The Shortneſs and Uncertainty, the Vanity, Troubles, and Afflictions of this Life; the Certainty of Death, and of a Reſurrection from the Dead; and of a general Judgment, and future Rewards and Puniſhments:* And as the immediate Conſequence of all theſe, *The Neceſſity of leading ſuch a holy and virtuous Life*, as may miniſter to us Peace and Comfort, and a well-grounded Aſſurance and Joy, in the *Hour of Death*, and in the *Day of Judgment*, and entitle us to a *Glorious Reſurrection, and a bleſſed Immortality.*

This is a plain Account of what I have endeavoured in the *Office of Daily Devotion.* As to the *other three Offices*, the Method I have obſerved in them, is ſo natural and obvious, that, in order to form a juſt and adequate Judgment of the *Deſign and Uſefulneſs* of each of them, the Reader need but barely inſpect the *Titles* of their ſeveral *Sections*; to which therefore I beg leave to refer him.

What has coſt me the greateſt Pains in the Compiling of this little Book, and which indeed, I look upon to be the moſt valuable and uſeful part of it, is, the *Large Collections I have made out of the holy Scriptures.* In theſe are comprized all the *fundamental Doctrines*, and the *moſt important Duties* of the Chriſtian Religion; the Doctrines we are moſt concern'd to *Underſtand and Believe*;

and the Duties we are moſt indiſpenſably obliged to *Obſerve* and *Practiſe*, in order to our Eternal Happineſs. And ſurely, the frequent attentive Reading of *ſuch Scriptures* as theſe, muſt needs be very beneficial to us. 'Tis what we ſhall find of ſingular Uſe and Service, not only for *Devotion*, but for the *Conduct of our Lives*: What will be the beſt *Preparative* for the one, and, moſt probably, will derive a happy *Influence* upon the other. With reſpect to the former, I have taken particular Care, that all the Texts prefixed to any Prayer, be *pertinent to the Subject Matter* of that Prayer: And, in order to the latter, I have all along confined my ſelf to the Choice of *ſuch* Texts, as are *in themſelves the moſt Inſtructive*. And in my *Diſtribution* of them, I have endeavoured to preſerve a Coherence, and mutual Connexion; that ſo we may read them with more Pleaſure, and more eaſily retain what we read.

III.

Though there are many Precepts in Scripture, which make it our indiſpenſable Duty to *Pray often*, ſuch as, *Luk.* xviii. 1. *Rom.* xii. 12. 1 *Theſſ.* v. 17. Yet it being not poſitively declared *how often* we are obliged to perform this Duty; it muſt be left to the Diſcretion of every Perſon to decide this Queſtion for himſelf. Thoſe who have the Advantage of *eaſie Circumſtances*, and *much Leiſure*, are to look upon themſelves bound to conſecrate a *larger Share of their Time*, to the immediate Service of God. But if the Circumſtances his Providence has allotted us in the World be ſuch, that we cannot, without Prejudice to the neceſſary Buſineſs of our Lawful Callings, retire ſo often as we would otherwiſe do; the Maxim which the Apoſtle hath laid down in another Caſe, will hold equally true in this: *there be firſt a willing Mind, it is accepted accordi*

to that a Man hath, and not according to that he hath not, 2 Cor. viii. 12. God is not a hard Maſter. He will not *require much* of thoſe, to whom He hath *given but little*. If we are but upright in our Intentions, and ſincerely deſirous to take all Opportunities we can, of waiting upon Him; we may ſecurely depend upon a kind Reception, and a gracious Audience at the Throne of his Grace.

I obſerve this, for the ſake of thoſe, who may think I have preſcribed *too frequent returns of Devotion in the Daily Office*; and that there are ſome Prayers both in *that*, and in *the other*, *too long*. With reference to the generality of Perſons, I muſt confeſs, I incline to the ſame Opinion: But this I muſt ſay too; that, I am very well aſſured, there are a great many, who have both Leiſure and Inclination, to allow as much Time for their Devotions, as the Uſe of theſe Offices will require. And ſince my Deſign in this Undertaking, was to ſerve the Occaſions of the *Devout*; I do not ſee how I ſhould have anſwered that end, had I not made Proviſion for thoſe, that are moſt *eminently* ſuch. I deſire only that every one would deal *impartially* with himſelf in this Caſe: And they, who, upon good Grounds, are perſuaded, that they cannot conveniently ſet aſide any intermediate part of the Day for Religious Retirement; let them but make a Conſcience of being conſtant and regular in their *Morning* and *Evening* Devotions, and they may reſt aſſured, that God will never lay to their Charge *ſuch Omiſſions*, as, with reſpect to the Circumſtances his Providence has placed them in, are manifeſtly unavoidable. But then they ought to remember, that they are indiſpenſably bound to be ſo much the more careful and punctual in Obſerving theſe two Seaſons of ſolemn Prayer to God: Theſe, at leaſt, being of abſolute Obligation;

and the Omiſſion of either of theſe, what no pretence whatſoever can juſtifie.

As for the Exceptions that may be made againſt the *Length* of ſome of the Prayers, the Reader may pleaſe to obſerve, that all thoſe that can poſſibly fall under this Imputation, are ſubdivided into ſo many diſtinct Paragraphs, that 'twill be very eaſie for him to make ſuch Alterations and Omiſſions in the Uſe of them, as will reduce them to the Brevity any one's particular Circumſtances may require. I deſire likewiſe, the ſame Method may be taken with reference to any of the *Collections out of Scripture* that ſhall ſeem too long; as, indeed in ſome of them, I could not avoid being longer than ordinary, by reaſon of the *Multiplicity of Particulars* contained under the *general Subject* they relate to. But theſe alſo are always broken into ſeveral Subdiviſions, which having no immediate Connexion with each other, may, without any manner of Inconvenience, be uſed ſeparately; ſome at one Time, and ſome at another, in ſuch Proportions, as every one's Leiſure will admit of.

'Twas not without ſome Difficulty, I prevailed with my ſelf to publiſh the *Devotions peculiarly relating to the Clergy*. I am too conſcious of *my own Imperfections*, and too ſenſible of the juſt Deference I owe to the *much ſuperior Abilities* of my Reverend Brethren, to imagine, either that *they can need* any Aſſiſtance that *I am able to offer*; or, that any thing *I can offer them*, ſhould be comparable to what *they can do themſelves*: And therefore, I think my ſelf bound, in Juſtice to them and my ſelf, to let both them, and the World know, that *theſe Devotions* were drawn up at firſt, purely for *my own private Uſe*; and the only Conſideration that induced me to make them publick was, that (though thoſe, who make up that *Reverend Body* at preſent, may be above the Want of any ſuch Help as this; yet) they may

may perhaps be of Use to those, who shall hereafter enter into Holy Orders: And that, both *before their Ordination*, by assisting them in their Devotions preparatory for it; and also *afterwards*, till they can find Leisure and Opportunity to furnish themselves with better. *The Scripture Collections* upon this Subject, take in all the most material Passages of the Old and New Testament, that respect the *Ministerial Function*: And for the more convenient and profitable Use of them, they are all carefully digested under proper Heads.

'Tis hoped the *Lay-Christian* will not expect any Apology upon this account; since *all that relates to the Clergy*, is contain'd within so few Pages, that the Addition thereby made to the *Bulk*, or *Price of the Book*, must needs be very inconsiderable. There are but three *entire Prayers* for this purpose, which, with the Scriptures belonging to them, are, for distinctness sake, placed by themselves at the End of the *third Section of the Daily Office*. The rest are only one or two *Variations* in the *Daily and Sunday Office*; and three or four *Paragraphs* occasionally inserted in the *Office of Humiliation*. And that these *Variations* and *Additions* might not cause any *Confusion* or *Mistake* in the Use of the *Prayers*, to which they belong, they are always placed *separately at the End of those Prayers*, and referr'd to by this Mark ***, which, when set *before the first Word of any Line*, denotes, that the *Paragraph* beginning with that Line, is afterwards *altered* with respect to the Clergy: When it stands by it self *between two Lines*, it denotes an *Addition* of one or more Clauses for the same purpose.

God of his infinite Mercy give us all Grace, so to Pray, and so to Live, that our *Prayers* may derive a happy *Influence* upon our Lives; and our *Lives* give a *Power* and *Efficacy* to our Prayers; and *both* jointly contribute to our dai-

ly increaſe in thoſe Divine Graces and Virtues, which will entitle us to God's peculiar Favour and Bleſſing in *this World*; and to that *far more exceeding and eternal Weight of Glory*, which is reſerv'd *in Heaven* for all thoſe, who, *at the glorious Appearing of the Great God, and our Saviour Jeſus Chriſt*, ſhall be found meet to be Partakers of the Inheritance of the Saints in Light. *Amen.*

Pre-

Preliminary Inſtructions concerning Prayer: *Taken out of the* Holy Scriptures.

I.

To be frequent in Prayer, is a Duty incumbent upon all: Which, as it is very ſtrictly enjoined in Holy Scripture, ſo it has a great many very gracious and ample Promiſes made to it, in order to encourage and enforce the Practice of it.

BE careful for nothing; but in every thing, by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known unto God, *Phil.* iv. 6.

Take no Thought, ſaying, What ſhall we Eat? or what ſhall we Drink? of wherewithal ſhall we be Cloathed?

For your Heavenly Father knoweth that ye have need of theſe Things:

But ſeek ye firſt the Kingdom of God, and his Righteouſneſs, and all theſe Things ſhall be added unto you, *Matt.* vi. 31, 32, 33.

Seek the Lord, and his Strength; ſeek his Face continually, 1 *Chron.* xvi. 11.

Seek

Seek the Lord while He may be found: Call ye upon Him while He is near, *Iſai.* lv. 6.

Continue in Prayer, and watch in the ſame with Thankſgiving, *Col.* iv. 2.

Be ſober, and watch unto Prayer, 1 *Pet.* iv. 7.

All this Evil is come upon us: Yet made we not our Prayer before the Lord our God, that we might turn from our Iniquities, and underſtand thy Truth:

Therefore hath the Lord watched upon the Evil, and brought it upon us, *Dan.* ix. 13, 14.

Take heed therefore to your Selves, leſt at any time your Hearts be over-charged with Surfeiting and Drunkenneſs, and the Cares of this Life, and ſo that Day come upon you unawares.

Watch ye, and Pray always, that ye may be accounted worthy to eſcape all theſe Things that ſhall come to paſs, and to ſtand before the Son of Man, *Luk.* xxi. 34, 36.

Pray without ceaſing, 1 *Theſſ.* v. 17.

My Brethren, be ſtrong in the Lord, and in the Power of his Might:

Praying always, with all Prayer and Supplication in the Spirit; and watching thereunto, with all Perſeverance, *Eph.* vi. 10, 18.

Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, with whom is no Variableneſs, neither ſhadow of Turning, *Jam.* i. 17.

And the ſame Lord over all, is rich unto all that call upon Him:

For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved, *Rom.* x. 12, 13.

As for me, I will call upon God, and the Lord ſhall ſave me.

Evening, and Morning, and Noon, will I pray, and cry aloud, and He ſhall hear my Voice, *Pſal.* lv. 16, 17.

I will cry unto God moſt High, unto God that performeth all Things for me, *Pſal.* lvii. 2.

For

For Thou, Lord, art good, and ready to forgive, and plenteous in Mercy unto all them that call upon Thee, *Pſal.* lxxxvi. 5.

Every Creature of God is good, and nothing to be refuſed, if it be received with Thankſgiving.

For it is ſanctified by the Word of God, and Prayer, 1 *Tim.* iv. 4, 5.

II.

The Qualifications neceſſary to entitle our Prayers to the Favour and Acceptance of God are,

I.

A conſcientious Care and Endeavour to ſerve God in Purity of Heart, and Uprightneſs of Life.

God is a Spirit, and they that worſhip Him, muſt worſhip Him in Spirit and in Truth, *Joh.* iv. 24.

We know that God heareth not Sinners: But if any Man be a Worſhipper of God, and doth his Will, him He heareth, *Joh.* ix. 31.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in Truth.

He will fulfil the Deſire of them that fear Him; He alſo will hear their Cry, and will ſave them, *Pſal.* cxlv. 18, 19.

Draw nigh unto God, and He will draw nigh unto you: Cleanſe your Hands ye Sinners; and purifie your Hearts ye Double-minded, *Jam.* iv. 9.

Beloved, if our Hearts condemn us not, then have we Confidence towards God:

And whatſoever we aſk, we receive of Him, becauſe we keep his Commandments, and do thoſe things that are pleaſing in his Sight, 1 *Joh.* iii. 21, 22.

But he that turneth away his Ear from Hearing the Law, even his Prayer ſhall be an Abomination, *Prov.* xxviii. 9.

The

The Lord is far from the Wicked; but He heareth the Prayer of the Righteous, *Prov.* xv. 29.

The Sacrifice of the Wicked, is an Abomination to the Lord; but the Prayer of the Upright is his Delight, *Prov.* xv. 8.

The Sacrifice of the Wicked is an Abomination: How much more when he bringeth it with a wicked Mind? *Prov.* xxi. 27.

Ye ask, and receive not, becauſe ye ask amiſs; that ye may conſume it upon your Luſts, *Jam.* iv. 3.

If ye abide in me, and my Words abide in you; ye ſhall ask what ye will, and it ſhall be done unto you, *Joh.* xv. 17.

If I regard Iniquity in my Heart, the Lord will not hear me:

But verily God hath heard me: He hath attended to the Voice of my Prayer, *Pſal.* lxvi. 8, 19.

The Eyes of the Lord are upon the Righteous; and his Ears are open to their Cry.

The Righteous cry, and the Lord heareth them, and delivereth them out of all their Troubles, *Pſal.* xxxiv. 15, 17.

Acquaint now thy ſelf with Him, and be at Peace; thereby good ſhall come unto thee:

Receive, I pray thee, the Law from his Mouth; and lay up his Words in thy Heart;

Then ſhalt thou have thy Delight in the Almighty, and ſhalt lift up thy Face unto God.

Thou ſhalt make thy Prayer unto Him, and He ſhall hear thee, and thou ſhalt pay thy Vows:

Thou ſhalt alſo decree a Thing, and it ſhall be eſtabliſhed unto thee; and the Light ſhall ſhine upon thy Ways, *Job* xxii. 21, 22, 26, 27, 28.

2.

Such a calm and peaceable, ſuch a charitable and beneficent Temper, as can eaſily overlook, and readily forgive the Indiſcretions and Miſcarriages, and even the Affronts and Injuries of thoſe we converſe with: And, upon all proper Occaſions, will contribute cheerfully, and (where God has given Ability) liberally, towards the Relief of thoſe who are in calamitous or indigent Circumſtances.

If thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee:

Leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother; and then come and offer thy Gift, *Matt.* v. 23, 24.

And, when ye ſtand, praying, forgive, if ye have ought againſt any; that your Father, which is in Heaven, may forgive you your Treſpaſſes, *Mark* xi. 25.

For if ye forgive Men their Treſpaſſes; your Heavenly Father will alſo forgive you:

But if ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes, *Matt.* vi. 14, 15.

For he ſhall have Judgment without Mercy, that hath ſhewed no Mercy, *Jam.* ii. 13.

Then his Lord ſaid unto him, O thou wicked Servant, I forgave thee all the Debt, becauſe thou deſiredſt me:

Shouldſt not thou alſo have had compaſſion on thy Fellow-Servant, even as I had pity on Thee?

And his Lord was wrath, and delivered him to the Tormenters, till he ſhould pay all that was due unto Him.

So likewiſe ſhall my Heavenly Father do alſo unto you, if you from your Hearts forgive not every one his Brother their Treſpaſſes, *Matt.* xviii. 23, &c.

Say

Say not, I will do ſo to him as he hath done to me; I will render to the Man according to his Work, *Prov.* xxiv. 29.

But love your Enemies: Bleſs them that Curſe you: Do Good to them that Hate you; and Pray for them that deſpightfully uſe you:

That ye may be the Children of your Father, which is in Heaven; for He maketh his Sun to riſe on the Evil, and on the Good; and ſendeth Rain on the Juſt, and on the Unjuſt, *Matt.* v. 44, 45.

Be ye therefore Merciful, as your Father alſo is Merciful, *Luk.* vi. 36.

2.

If thou deal thy Bread to the Hungry; and bring the Poor that are caſt out to thy Houſe: When thou ſeeſt the Naked, if thou cover him; and thou hide not thy ſelf from thine own Fleſh:

Then ſhall thy Light break forth as the Morning; and thine Health ſhall ſpring forth ſpeedily; and thy Righteouſneſs ſhall go before thee; the Glory of the Lord ſhall be thy Rere-ward.

Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and He ſhall ſay, Here I am.

And if thou draw out thy Soul to the Hungry, and ſatisfie the afflicted Soul; then ſhall thy Light riſe in Obſcurity, and thy Darkneſs be as the Noon-day.

And the Lord ſhall guide thee continually, and ſatisfie thy Soul in Drought, and make fat thy Bones; and thou ſhalt be like a water'd Garden, and like a Spring of Water, whoſe Waters fail not, *Iſai.* lviii. 7, —— 11.

Bleſſed is he that conſidereth the Poor; the Lord will deliver him in Time of Trouble:

The Lord will preſerve him, and keep him alive; and he ſhall be bleſſed upon the Earth; and thou wilt not deliver him into the Will of his Enemies.

The

The Lord will ſtrengthen him upon the Bed of Languiſhing: Thou wilt make all his Bed in his Sickneſs, *Pſal.* xli. 1, 2, 3.

Thy Prayer and thine Alms are come up for a Memorial before God, *Act.* x. 4.

Be not Faint-hearted when thou makeſt thy Prayer; and neglect not to give Alms, *Eccluſ.* xii. 10.

For Prayer is good with Faſting, and Alms, and Righteouſneſs. It is better to give Alms, than to lay up Gold, *Tob.* xii. 8.

Give Alms of thy Subſtance: And when thou giveſt Alms, let not thine Eye be envious; neither turn thy Face from any Poor; and the Face of God ſhall not be turned away from thee, *Tob.* iv. 7.

But whoſo ſtoppeth his Ears at the Cry of the Poor, he ſhall alſo cry himſelf, but ſhall not be heard, *Prov.* xxi. 13.

3.

An attentive Conſideration of the Nature and Importance of the Duty of Prayer: And ſuch an intenſe Application of Mind, and fervour of Spirit, as may manifeſt an inward Senſe and Feeling of our innumerable Wants and Miſeries; and a juſt Eſteem and Value for thoſe ineſtimable Mercies we pray to God for.

It is good to be zealouſly affected always in a good Thing, *Gal.* iv. 18.

For the Kingdom of Heaven ſuffereth Violence; and the Violent take it by Force, *Matt.* xi. 12.

Watch and Pray, that ye enter not into Temptation: The Spirit indeed is willing, but the Fleſh is weak, *Matt.* xxvi. 41.

Be fervent in Spirit, ſerving the Lord:

Continuing Inſtant in Prayer, *Rom.* xii. 11, 12.

Ask,

Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you:

For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened.

If ye being Evil, know how to give good Gifts unto your Children; how much more ſhall your Heavenly Father give the Holy Spirit to them that ask Him? *Luk.* xi. 9, 10, 13.

Thus ſaith the Lord, which ſtretcheth forth the Heavens, and layeth the Foundation of the Earth, and formeth the Spirit of Man within him.

I will pour upon the Houſe of *David*, and upon the Inhabitants of *Jeruſalem*, the Spirit of Grace and of Supplications, *Zech.* xii. 1, 10.

And it ſhall come to paſs, that before they call, I will anſwer; and whilſt they are yet ſpeaking, I will hear, *Iſai.* lxv. 24.

Likewiſe the Spirit helpeth our Infirmities: For we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh Interceſſion for us, with Groanings which cannot be uttered:

And He that ſearcheth the Heart, knoweth what is the Mind of the Spirit; becauſe He maketh Interceſſion for the Saints, according to the Will of God, *Rom.* viii. 26, 27.

Now, I beſeech you, Brethren, for the Lord Jeſus Chriſt's ſake, and for the Love of the Spirit, that ye ſtrive together with me in your Prayers to God for me, *Rom.* xv. 30.

Strive to enter in at the Strait Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able, *Luk.* xiii. 24.

This People draweth nigh unto me with their Mouth, and honoureth me with their Lips; but their Heart is far from me:

But in vain do they worſhip me, *Matt.* xv. 8, 9.

Let us lift up our Hearts with our Hands unto God in the Heavens, *Lam.* iii. 41.

Unto Thee, O Lord, do I lift up my Soul, *Pſal.* xxv. 1.

Yea, in the Way of thy Judgments, O Lord, have I waited for Thee: The Deſire of my Soul is to thy Name, and to the Remembrance of Thee:

With my Soul have I deſired Thee in the Night; yea, with my Spirit within me, will I ſeek Thee early, *Iſai.* xxvi. 18, 19.

Let the Words of my Mouth, and the Meditations of my Heart, be acceptable in thy Sight, O Lord, my Strength, and my Redeemer, *Pſal.* xix. 24.

4.

Such a ſerious Conſideration of the Infinite Majeſty and Glory of God, and of our own Vileneſs and Dependence, as may diſpoſe us to approach Him in an humble and awful Frame of Mind, *and a decent lowly Poſture of* Body.

Be not raſh with thy Mouth, and let not thy Heart be haſty to utter any thing before God; for God is in Heaven, and thou upon Earth, *Eccleſ.* v. 2.

Let us have Grace, whereby we may ſerve God acceptably, with Reverence and godly Fear; For our God is a conſuming Fire, *Heb.* xii. 28, 29.

Thus ſaith the Lord, the Heaven is my Throne, and the Earth is my Foot-ſtool: Where is the Houſe that ye build unto me? And where is the Place of my Reſt?

For all thoſe things hath mine Hand made; and all thoſe things have been, ſaith the Lord; but to this Man will I look, even to him that is Poor, and of a contrite Spirit, and trembleth at my Word, *Iſai.* lxvi. 1, 2.

Fear ye not me? ſaith the Lord: will ye not tremble at my Preſence? *Jer.* v. 22.

I beheld, and the Ancient of Days did ſit, whoſe Garment was white as Snow, and the Hair of his Head like the pure Wool: His Throne was like the fiery Flame, and his Wheels like burning Fire.

A fiery Stream iſſued, and came forth from before Him: Thouſand Thouſands miniſtred unto Him; and ten Thouſand times ten Thouſand ſtood before Him, *Dan.* vii. 9, 10.

And round about the Throne were four and twenty Seats; and upon the Seats, I ſaw four and twenty Elders ſitting, clothed in white Raiment: And they had on their Heads Crowns of Gold.

And out of the Throne proceeded Lightnings, and Thundrings, and Voices.

And before the Throne, there was a Sea of Glaſs, like unto Chryſtal: And in the midſt of the Throne, and round about the Throne, were four *Living Creatures*, full of Eyes, before and behind.

And they reſt not Day and Night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

And when thoſe *Living Creatures* give Glory, and Honour, and Thanks to Him that ſat on the Throne, who liveth for ever and ever,

The Four and Twenty Elders fall down before Him that ſat on the Throne, and worſhip Him that liveth for ever and ever; and caſt their Crowns before the Throne, ſaying,

Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou haſt created all Things; and for thy Pleaſure they are, and were created, *Rev.* iv. 4, 5, 6, 8, *&c.*

O come, let us worſhip, and fall down, and kneel before the Lord our Maker, *Pſal.* xcv. 6.

Glorifie God in your Body, and in your Spirit, which are God's, 1 *Cor.* vi. 20.

Lord,

Lord, Thou haſt heard the Deſire of the Humble; Thou wilt prepare their Heart, Thou wilt cauſe thine Ear to hear, *Pſal.* x. 17.

Abraham ſaid, Behold now I have taken upon me to ſpeak unto the Lord, who am but Duſt and Aſhes, *Gen.* xviii. 27.

And *Jacob* ſaid, O God of my Father *Abraham*, and God of my Father *Iſaac*,

I am not worthy of the leaſt of all thy Mercies; and of all the Truth which Thou haſt ſhewed unto thy Servant;

Deliver me, I pray Thee, from the Hand of my Brother, *Gen.* xxxii. 9, 10, 11.

Jeſus being in an Agony, fell on his Face, and prayed, *Matt.* xxvi. 39. Kneeled down and prayed, *Luk.* xxii. 41.

Stephen kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their charge, *Act.* vii. 60.

St. *Paul* ſays, I bow my Knees before the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named, *Eph.* iii. 14, 15.

5.

An holy Truſt and Confidence in the Power, Wiſdom, and Goodneſs of God; with an aſſured Perſuaſion, that whatſoever we ask according to his Will, we ſhall receive: Not for any Merit in ourſelves, but for the Sake, and through the Mediation of our great high Prieſt, and Advocate with the Father, JESUS CHRIST, *who ever liveth to make Intercеſſion for us.*

Without Faith it is impoſſible to pleaſe God: for he that cometh to God, muſt believe that He is, and that He is a *Rewarder* of them that diligently ſeek Him, *Heb.* xi. 5.

I will therefore, that Men pray every where, lifting up holy Hands, without Wrath and Doubting, 1 *Tim.* ii. 8.

And what things ſoever ye deſire when ye pray; believe that ye receive them, and ye ſhall have them, *Mar.* xi. 24.

If any of you lack Wiſdom, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it ſhall be given him:

But let him ask in Faith, nothing wavering; for he that wavereth, is like a Wave of the Sea, driven with the Wind, and toſſed.

For let not that Man think that he ſhall receive any thing of the Lord, *Jam.* i. 5, 6, 7.

Theſe Things have I written unto you that believe in the Name of the Son of God, that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God.

And this is the Confidence that we have in Him, that if we ask any thing according to his Will, he heareth us.

And if we know that he hear us, whatſoever we ask, we know that we have the Petitions deſired of Him, 1 *Joh.* v, 13, 14, 15.

2.

But, O Lord, we do not preſume to preſent our Supplications before Thee, for our Righteouſneſs, but for thy great Mercies.

O Lord hear; O Lord forgive; O Lord hearken and do; and defer not, for thy own ſake, O Lord my God, *Dan.* ix. 18, 19.

Doubtleſs Thou art our Father; Thou, O Lord, art our Father, our Redeemer; thy Name is from everlaſting, *Iſai.* lxiii. 16.

For we have not received the Spirit of Bondage again to fear; but we have received the Spirit of

of Adoption, whereby we cry, *Abba*, Father, *Rom.* viii. 15.

If ye then being Evil, know how to give good Gifts unto your Children; how much more ſhall your Father which is in Heaven give good Things to them that ask Him? *Mat.* vii. 11.

He that ſpared not his own Son, but delivered Him up for us all; how ſhall He not with Him alſo, freely give us all Things? *Rom.* viii. 32.

In whom we have boldneſs, and acceſs with confidence, by the Faith of Him, *Eph.* iii. 12.

For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus,

Who gave Himſelf a Ranſom for all, 1 *Tim.* ii. 5, 6.

3.

Having therefore, Brethren, boldneſs to enter into the Holieſt, by the Blood of Jeſus,

By a new and living Way, which He hath conſecrated for us, through the Veil, that is to ſay, his Fleſh;

And having a High Prieſt over the Houſe of God;

Let us draw near, with a true Heart, in full Aſſurance of Faith, *Heb.* x. 19, ——22.

For we have not a High Prieſt that cannot be touched with a Feeling of our Infirmities; but was in all Points tempted, like as we are, yet without Sin:

Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of Need, *Heb.* iv. 15, 16.

Jeſus ſaith, I am the Way, the Truth, and the Life; no Man cometh unto the Father but by me, *Joh.* xiv. 6.

Verily, Verily, I ſay unto you, whatſoever ye ſhall ask the Father in my Name, He ſhall give it you:

Hitherto ye have asked nothing in my Name: Ask, and ye ſhall receive, that your Joy may be full, *Joh.* xvi. 23, 24.

And whatſoever ye ſhall ask in my Name, that will I do, that the Father may be glorified in the Son.

If ye ask any thing in my Name, I will do it, *Joh.* xiv. 13, 14.

A Prayer for the pious and profitable Uſe of the Holy Scriptures.

ALmighty God, who of thy infinite Love to Mankind, haſt been graciouſly pleaſed to reveal to us in the Holy Scriptures, whatever is neceſſary for us to believe and practiſe, in order to our eternal Salvation; Grant that I may, with faithful Care and Diligence, apply my ſelf to the Reading of thoſe ſacred Volumes; and do Thou open my Eyes, I beſeech Thee, that I may ſee the wondrous Things of thy Law.

Diſpoſe me, by thy Grace, to peruſe them with that Reverence and Reſpect which are due to thy gracious Manifeſtations; with an entire Submiſſion of my *Underſtanding* to thy Divine Authority; and with a ſincere and ſtedfaſt Reſolution of Mind, to govern my *Life* by the Maxims of thy holy Goſpel, and to do and ſuffer thy bleſſed Will in every thing.

Let thy precious Promiſes quicken my Obedience, and make me fruitful and abounding in the Work of the Lord: And let thy dreadful Threatnings poſſeſs my Soul with an awful Fear of Diſpleaſing Thee, and make me ſpeedily to depart from all Iniquity.

O

O Thou, from whom is all our Sufficiency, and who workeſt in us to will and to do of thy good Pleaſure! I humbly beſeech Thee to purge my Heart of all Hypocriſie, Pride, and Self-conceit; of all ſenſual Deſires and worldly Cares, and every thing that will hinder the Growth and Increaſe of the Heavenly Seed of thy Word. And grant, I may ſo ſeriouſly attend to the great Truths thy Goodneſs hath revealed to us in the Goſpel, and ſo heedfully preſerve thoſe divine Inſtructions, and moving Arguments to a ſincere and uniform Obedience, which I ſhall learn from thence, that my Improvements in Holineſs, may be anſwerable to the Means of Grace which Thou haſt vouchſafed me; and I may ſo chearfully run the Way of thy Commandments, that I may finally attain thy Heavenly Promiſes, through the Merits of Jeſus Chriſt our Lord. *Amen.*

A Prayer for Grace to be frequent in Prayer; and that we may be endued with all thoſe holy Diſpoſitions that are neceſſary to entitle our Prayers to the Divine Acceptance.

ALmighty and moſt merciful God! who haſt been graciouſly pleaſed, not only to permit, but to encourage, and even command us, who are but vile Duſt and Aſhes, to make our Requeſts known unto Thee; and haſt promiſed by thy bleſſed Son, that whatſoever we ask in his Name, we ſhall receive; aſſiſt me with thy Grace, ſo attentively to conſider the All-ſufficient Goodneſs of *thy* Nature, and the miſerable Indigency of my own; that I may ſet a due Value on this ineſtimable Privilege, and rejoice in every Opportunity of Worſhipping thy glorious Majeſty, and preſenting my Supplications at the Throne of thy Grace.

Grant me Grace, I beſeech Thee, to give diligent heed always to keep my Soul in a fit Temper for Devotion; and to walk under ſuch a conſtant Senſe of thy All-ſeeing Providence, and my abſolute Dependence, as may diſpoſe me to be frequently lifting up my Heart unto Thee, in pious Ejaculations, and devout Breathings; and eſpecially, to be ſtrictly regular and conſtant in my Morning and Evening Devotions, and in Obſerving the ſtated Hours of publick Prayer.

And, that I may always receive a gracious Anſwer to my Petitions, grant, I humbly beſeech Thee, that in all the Addreſſes I make to thy Divine Majeſty, I may proſtrate my ſelf before Thee with becoming Apprehenſions of thy infinite Excellencies and Perfections, and of my own Vileneſs and Demerits; with ſuch a ſteady intenſe Application of Mind, as is ſuitable to the Nature and Importance of ſo ſacred and advantageous a Duty; and with ſuch devout Affections, and fervent Deſires, as may manifeſt an inward Senſe and Feeling of my innumerable Wants and Miſeries, and a juſt Eſteem and Value for the ineſtimable Mercies I ſue to Thee for: With an entire Submiſſion and Reſignation to thy bleſſed Will; and a firm and lively Perſuaſion, that Thou art both able and willing to fulfil all my Deſires; and that if I ask according to thy Will, Thou aſſuredly *wilt* fulfil them in *ſuch* a manner, as ſhall be moſt *expedient* for me.

And becauſe Thou haſt made our Forgiveneſs of others, a Condition of our obtaining Forgiveneſs at thy Hands; and haſt commanded us to lift up holy Hands in Prayer, without *Wrath*, as well as without *Doubting*; Endue me, I humbly pray Thee, with ſuch a meek and even Temper, as will not eaſily be provoked or diſcompoſed; and with ſuch a charitable and beneficent Spirit, as may incline me readily to *forgive* whatever Affronts or Injuries I may happen to meet with;

and

and chearfully to *do* all good Offices in my Power, to any of my Fellow-Creatures.

Finally, I beg that I may always approach thy Throne of Grace in a due Senſe, that I am infinitely leſs than the leaſt of all thy Mercies, and utterly unworthy to offer up any Petition unto Thee, but in the Name, and thro' the Mediation, of thy Son Jeſus Chriſt; by whom alone we have acceſs unto Thee, our offended Father; and in whom we are ſure to be accepted; for He is our *merciful and faithful High Prieſt*, who hath *put away Sin by the Sacrifice of Himſelf*, and *is able alſo to ſave all them to the uttermoſt, who come unto* Thee *by Him, ſeeing He ever liveth to make Interceſſion for them.* To whom therefore, with Thee and the Holy Spirit, be aſcribed, as is moſt due, all Honour, Glory, Thankſgiving and Praiſe, now and evermore. *Amen.*

The Lord's Prayer, *or the Prayer compos'd by our Lord and Saviour* Jeſus Chriſt; *both for a* Form *to be us'd by us* when *we Pray, and for a* Pattern *to direct us after* what manner *we ought to Pray.* Luk. xi. 2. Matt. vi. 9.

OUR Father, which art in Heaven; Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

The

The Lord's Prayer Paraphras'd.

1.

[*Our Father, which art in Heaven*;]

MOST Great and gracious Lord God! The Creator, Preſerver, and Governour of the World, and our moſt merciful and Loving Father in JESUS CHRIST! who dwelleſt in the higheſt Heavens; and whoſe Throne is encircled with Myriads of glorious Spirits, that Veil their Faces, as not being able to behold the Brightneſs of thy Majeſty; and that delight in Attending upon thoſe Miniſtries, whereunto Thou haſt appointed them!

2.

[*Hallowed be thy Name:*]

WE thy unworthy Servants proſtrate our Selves, with all Humility, at thy Foot-ſtool; beſeeching Thee to poſſeſs our Minds with great and worthy Thoughts of thy tranſcendent Excellencies and Perfections; and with a juſt and lively Senſe of thy abſolute Sovereignty and Dominion over us, and of our entire Dependence upon Thee; and to inſpire our Souls with ſincere and zealous Reſolutions, to make it the conſtant Study and Endeavour of our Lives, to promote thy Honour and Glory in all our Thoughts, Words, and Actions; and to expreſs our great Reverence of thy Majeſty, by ſhewing a ſuitable Regard to every thing that relates to Thee, and by ſtriving to grow every Day more and more into a Likeneſs and Conformity to thy Divine Perfections.

3.

3.

[*Thy Kingdom come:*]

SEND thy Grace into our Hearts, to ſubdue and mortifie all our evil Inclinations, and to deliver us from the Bondage of Corruption, into the glorious Liberty of the Children of God. And pour out thy Spirit upon all Fleſh, that all may know Thee, from the Leaſt to the Greateſt; and by a diligent Obedience to thy holy Laws, approve themſelves faithful Subjects and Servants to Thee, the true and only God, the ſupreme Lord of Heaven and Earth. To this End, may it pleaſe Thee to enlarge the Borders of thy Church, and to bring all Nations within the Pale of it. And where it is already eſtabliſhed, go on more and more, by thy Grace, to deſtroy the Power of Sin, and the Dominion of Satan; and to implant the Fear and Love of thy Name in the Hearts of all thy Servants: That ſo thy Eternal Kingdom alſo may be enlarg'd, and the Fulneſs of thy Saints accompliſh'd, and that bleſſed Time come, when we ſhall all be tranſlated into thy Heavenly Kingdom; and all other Powers and Dominions being done away, Thou alone, O God, ſhalt be exalted, and rule over thy Saints for ever and ever.

4.

[*Thy Will be done in Earth, as it is in Heaven:*]

GIVE us Grace to reſign our Selves abſolutely and unreſervedly to thy bleſſed Will. Grant we may always ſeriouſly conſider the Ways of thy Providence; and diſcern what it is that Thou wouldeſt have us either to do or ſuffer in Obedience thereunto: That whatſoever it be, that Thou ſhalt thereby call us to, whether to a proſperous or adverſe State; to receive Good from

from Thee, or to ſuffer Evil, we may in the one improve thy Bleſſings, to the Glory of thy Name, and the Benefit of thoſe about us; and in the other, patiently ſubmit to whatſoever Thou ſhalt call us to ſuffer for thy ſake. We beſeech Thee likewiſe to diſpoſe and enable us faithfully to obey all thy Commandments, how contrary ſoever they may be to our own corrupt Deſires and Affections, or the prevailing Maxims of a wicked World; and as far as the Infirmity of our Natures will permit, to do thy Will here upon Earth, with the ſame Readineſs, Zeal, Conſtancy, and Delight, as thy bleſſed Angels do it in Heaven.

5.

[*Give us this Day our daily Bread:*]

BESTOW upon us every Day, as much of the good Things of this preſent World, as may be ſufficient for our neceſſary Subſiſtence, and for the uſeful and innocent Conveniencies of Life, during our Continuance in this State of our Pilgrimage, 'till Thou ſhalt be pleas'd to bring us to our Heavenly Canaan; that *good Country*, which Thou haſt provided for us, where we ſhall *Hunger no more, neither Thirſt any more; but the Lamb which is in the midſt of the Throne ſhall feed* us, *and lead* us *unto Living Fountains of Water.* And make us duly ſenſible, we beſeech Thee, of our entire Dependence upon thy Providence and Bleſſing, both for our Lives, and all the Support of them; and always careful to make ſuitable Returns of Love, and Praiſe, and Gratitude to Thee, our Almighty and moſt bountiful Benefactor.

6.

[*And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us:*]

FORGIVE, we humbly pray Thee, for Jeſus Chriſt's

Chriſt's ſake, our great and manifold Offences againſt thy Divine Majeſty. And that we may not, by our own Default, render our Selves incapable of this Act of thy Mercy, without which, we muſt be inevitably miſerable to all Eternity; give us Grace truly and earneſtly to repent of all our Sins; and in Conformity to the expreſs Command, and moſt powerful Example of our bleſſed Maſter and Saviour Jeſus Chriſt, readily and heartily to forgive all others their Offences againſt us; conſidering, that till we have done this, we cannot with any hope of Succeſs pray for thy Forgiveneſs; and that if we do not do it ſincerely, Thou wilt certainly find it out; and tho', by pretending a Reconciliation, where really it is not, we may delude Men, yet we cannot poſſibly deceive Thee, the All-ſeeing God.

7.

[*And lead us not into Temptation; but deliver us from Evil.*]

AND becauſe Thou knoweſt us to be ſet in the midſt of ſo many and great Dangers, that by reaſon of the Frailty of our Nature, we are not able of our Selves to keep our ſelves from falling; we make our humble Supplications unto Thee, who art our only Refuge in Time of Trouble, that Thou wouldſt ſave and defend us in all Dangers Ghoſtly and Bodily. If it be thy bleſſed Will, we earneſtly deſire that we may not be expos'd to any great Temptations at all; but if for any ends of thy wiſe Providence, Thou ſhalt think fit to ſuffer us to be tempted, let it pleaſe Thee graciouſly to ſtrengthen and ſupport us in all our Temptations, and to carry us with Innocence and Integrity thro' them; ſo as never to *ſuffer us to be tempted above what* we *are able, but with the Temptation alſo to make a Way* for us *to eſcape*, that we may not be overcome by it; but, if need be, may

may *reſiſt even unto Blood, ſtriving againſt Sin*; that being *faithful unto Death*, Thou mayeſt give us *the Crown of Life*.

8.

[*For thine is the Kingdom, the Power, and the Glory, for ever and ever.* Amen.]

THESE Petitions we humbly preſent unto thy Divine Majeſty, O bleſſed Lord God, knowing that Thou art the great King over all the World, whoſe neverfailing Providence ordereth all Things both in Heaven and Earth; and whoſe Power is Infinite and Irreſiſtible, ſo that Thou art able to do for us abundantly above all that we can ask or think. Hear us then, we beſeech Thee, and graciouſly anſwer us, for Jeſus Chriſt's ſake: So will we aſcribe unto Thee, the Glory due unto thy Name; acknowledging that Thou art the ſole Author of all our Bleſſings, and that to Thee alone belongs the Praiſe for whatſoever Good Thou ſhalt be pleas'd to work in us, or for us: To whom therefore be all Bleſſing, Honour, Glory, and Power, for ever and ever. *Amen.*

AN

AN OFFICE OF Daily Devotion.

SECT. I.

Pſalms for the Morning: One or more of which, with the Prayer that follows them, may be uſed as ſoon as we are up.

I.

O God, Thou art my God: early will I ſeek Thee, *Pſal.* lxiii. 1.

2. Mine Eyes prevent the Night Watches, that I might be occupied in thy Word, *Pſal.* cxix. 148.

3. Have I not remembred Thee on my Bed; nd thought on Thee when I was waking? *Pſal.* xiii. 7.

4.

4. I laid me down and ſlept, and roſe up again; for the Lord ſuſtained me, *Pſal.* iii. 5.

5. What is Man that Thou ſhouldſt magnifie him, and that Thou ſhouldſt ſet thy Heart upon Him?

6. And that Thou ſhouldſt viſit him every Morning, and try him every Moment? *Job* vii. 17, 18.

7. O Lord, blot out as a Night-Miſt, mine Iniquities: Scatter my Sins as a Morning-Cloud, *Iſai.* xliv. 22.

8. O let me hear thy Loving-kindneſs betimes in the Morning; for in Thee do I put my truſt: Shew Thou me the Way that I ſhould walk in; for I lift up my Soul unto Thee, *Pſal.* cxliii. 8.

9. Thou, O God, haſt taught me from my Youth up until now: Therefore will I tell of thy wondrous Works.

10. I will go forth in the Strength of the Lord God; and will make mention of thy Righteouſneſs, even of thine only.

11. I will patiently abide alway: and will praiſe Thee more and more, *Pſal.* lxxi. 15, 14, 12.

Glory be to the Father, &c.

II.

1. IT is of the Lord's Mercies that we are not conſumed; becauſe his Compaſſions fail not.

2. They are new every Morning: Great is thy Faithfulneſs.

3. The Lord is my Portion, ſaith my Soul; therefore will I hope in Him, *Lam.* iii. 22, 23, 24.

4. I will look unto the Lord; I will wait for the God of my Salvation: My God will hear me, *Mic.* vii. 7.

5. Thou ſhalt guide me with thy Counſel; and after that receive me with Glory.

6. Whom have I in Heaven but Thee! And there

there is none upon Earth that I desire in comparison of Thee!

7. My Flesh and my Heart faileth; but God is the Strength of my Heart, and my Portion for ever, *Psal.* lxxiii. 23, 24, 25.

8. Through Thee have I been holden up ever since I was born; Thou art He that took me out of my Mother's Womb; my Praise shall be always of Thee, *Psal.* lxxi. 5.

9. I will thank Thee, O Lord my God, with all my Heart, and praise thy Name for evermore. *Psal.* lxxxvi. 12.

Glory be to the Father, &c.

III.

1. Be merciful unto me, O Lord; for I will call daily upon Thee.

2. Comfort the Soul of thy Servant; for unto Thee, O Lord, do I lift up my Soul.

3. For Thou, O Lord, art Good and Gracious, and of great Mercy unto all them that call upon Thee.

4. Give Ear, O Lord, unto my Prayer, and ponder the Voice of my humble Desires, *Psal.* lxxxvi. 3,——6.

5. O hearken unto the Voice of my Calling, my King, and my God; for unto Thee will I make my Prayer.

6. My Voice shalt Thou hear betimes, O Lord, early in the Morning will I direct my Prayer unto Thee, and will look up, *Psal.* v. 2, 3.

7. I will sing of thy Power, and praise thy Mercy betimes in the Morning; for Thou hast been my Defence and Refuge in the Day of my Trouble.

8. Unto Thee, O my Strength, will I sing, for God is my Defence, and the God of my Mercy, *Psal.* lix. 16, 17.

9. Hear my Prayer, O Lord, give Ear to my Supplications: In thy Faithfulness answer me, and in thy Righteousness.

10. And enter not into Judgment with thy Servant; for in thy Sight ſhall no Man living be juſtified, *Pſal.* cxliii. 1, 2.

Glory be to the Father, &c.

IV.

1. I muſt work the Work of Him that ſent me while it is Day; the Night cometh, when no Man can work, *Joh.* ix. 4.

2. But, Lord, I know that the Way of Man is not in himſelf: It is not in Man that walketh, to direct his Steps, *Jer.* x. 23.

3. Thou ſhalt inſtruct me, and teach me in the Way that I ſhould go: Thou ſhalt guide me with thine Eye, *Pſal.* xxxii. 8.

4. Thou ſhalt give thine Angels Charge over me, to keep me in all my Ways, *Pſal.* xci. 11.

5. The Steps of a good Man are order'd by the Lord; and He delighteth in his Way, *Pſal.* xxxvii. 23.

6. Order my Steps in thy Word, and let not any Iniquity have Dominion over me, *Pſal.* cxix. 133.

7. Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips, *Pſal.* cxli. 3.

8. Hide me privily by thy own Preſence, from the Provoking of all Men: Keep me ſecretly in thy Tabernacle from the Strife of Tongues, *Pſal.* xxxi. 22.

9. Teach me thy Way, O Lord, and I will walk in thy Truth: O knit my Heart unto Thee, that I may fear thy Name, *Pſal.* lxxxvi. 3.

10. Behold, O Lord, how that I am thy Servant; I am thy Servant, and the Son of thine Handmaid: Thou haſt broken my Bonds aſunder.

11. I will offer to Thee the Sacrifice of Thanksgiving, and will call upon the Name of the Lord, *Pſal.* cxvi. 14, 15.

12. My Tongue ſhall ſpeak of thy Righteouſneſs, and of thy Praiſe, all the Day long, *Pſal.* XXXV. 8.

Glory be to the Father, &c.

A Devout Oblation of our Selves to God, and humble Supplication for the Protection and Guidance of his Spirit and Providence.

I.

TO Thee, my moſt merciful Creator and Preſerver! I humbly offer up my Self, my Soul and Body, my Thoughts and Purpoſes, my Words and Actions, my Hopes and Deſires, my Intereſts and Concerns; to be govern'd, guided, and ſanctified by Thee, this Day and evermore.

II.

O that this Day, and all my Days, may be employed in thy Service, and to thy Glory! O that I may walk before Thee in the conſtant Awe of thy ſacred Preſence! And in ſuch a devout and heavenly Frame of Mind, as may diſpoſe me to be frequently lifting up my Heart unto Thee in Acts of Adoration and Thankſgiving, Reſignation and Dependence.

III.

Guard me with thy bleſſed Angels: Preſerve me from the Power of wicked Spirits, and from the wicked World. Let thy good Spirit direct and guide me; regulate my Words, and order my Converſation aright; and ſo influence me in all my Actions and Behaviour, that I may neither omit any Opportunity of doing Good, nor yield to any Temptation to the Commiſſion of Evil.

IV.

Enlighten my Understanding in the Knowledge of thy Truth, sanctifie my Affections, and bring my Will to a perfect Conformity to thy holy Will. Lord, teach me how to Pray; how to Hear and Read thy holy Word. Let not the Reproaches or Menaces of ungodly Men, make me either asham'd or afraid to own my self thy Servant; but give me Courage and Wisdom to do my Duty, what Dangers or Difficulties soever shall attend the doing of it. Make me all that Thou likest, and pardon and reform in me whatever offends Thee; that being sanctified with thy Grace, and living in thy Fear and Service, I may die in thy Favour, and at the general Resurrection in the last Day, may be numbred with thy Saints in Glory everlasting, through the Merits of thy only Son our Saviour Jesus Christ. *Amen.*

SECT. II.

The more solemn Devotions for the Morning.

¶ *Read a Chapter in the Bible, or one of the Paragraphs of the Preliminary Instructions.*

I.

A Prayer for Grace, to worship God acceptably.

O Eternal and most glorious God! The great Creator, gracious Preserver, and wise Governour of the World! Holy, holy, holy, Lord God Almighty! Which was, and is, and is to come! Blessed for evermore! I sinful Dust and Ashes, in a deep Sense of my own Weakness and Wretchedness; and an humble Dependence

thy infinite Power and Goodneſs, preſent my ſelf before the Throne of thy Grace, to offer up my Morning Sacrifice of Prayer and Thankſgiving. O Thou that heareſt Prayer, and of whoſe only Gift it cometh that we are able to pray unto Thee as we ought, mercifully look upon my Infirmities; and ſend down thy Holy Spirit of Grace and Supplication upon me, that I may worſhip Thee in Spirit and in Truth; with ſuch fixedneſs of Mind, and fervency of Deſire; ſuch Humility, Reverence, Faith, and Charity, as Thou wilt be graciouſly pleaſed to accept, thro' the Mediation of Jeſus Chriſt, thy only Son our Saviour. *Amen.*

II.

A Confeſſion of Sins, and Petitions for Pardon and Grace.

1.

O Lord, I am not worthy ſo much as to lift up my Eyes to that holy Place where Thou dwelleſt, who art of purer Eyes than to behold Iniquity! My very *Nature* is corrupt, extremely prone to Evil, and impotent and averſe to that which is Good: And in the Courſe of my *Life*, I have grievouſly offended thy Divine Majeſty, by innumerable Tranſgreſſions of thy holy Laws; in Thought, Word, and Deed; and that too, often againſt the Dictates of my own Conſcience; and the Motions of thy bleſſed Spirit; and the moſt ſolemn Engagements and Vows to the contrary. Lord, I confeſs that I do moſt juſtly deſerve to be for ever baniſhed from thy Preſence, and to have my Portion with the Devil and his Angels, in the Lake that burneth with unquenchable Fire.

2.

My God! I have no hope but in thy tender Mercies, which are over all thy Works; and in the Merits of thy ever-bleſſed Son our Saviour, in

whom (we know) Thou art well-pleased. O remember that full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction which He made upon the Cross for the Sins of the whole World; And for his sake forgive, I humbly beseech Thee, all my Sins; and by the Grace of thy holy Spirit, make me deeply sensible of the great Evil of them; and work in me a hearty Contrition for them. Turn me, O Lord, that I may turn unto Thee with all my Heart, and bring forth Fruits meet for Repentance.

3.

Holy Father! graciously vouchsafe to give me of that Spirit which renews us after thy own Image, in Righteousness and true Holiness. Shed the Light of thy Grace abroad in my Heart; and stir up all the Powers and Faculties of my Soul to praise and glorifie Thee, the God of the Spirits of all Flesh, in whom we Live, and Move, and have our Being. Deliver me, I pray Thee, from the Bondage of Sin, and from a slavish Spirit in the Ways of Religion; and oh! quicken me with thy free Spirit, that I may run the Way of thy Commandments with delight and chearfulness; and be always ready to do, what Thou wouldst have me to do; and willing to suffer, what Thou wouldst have me to suffer.

4.

*** Dispose me more especially to a conscientious and chearful Attendance on the Duties of my Station; and daily increase in me those Graces and Virtues that are necessary to the acceptable Performance of all such good Works as Thou hast prepared for me to walk in. Give me, O Lord, the Spirit of Knowledge and Understanding, of Wisdom and Counsel; of Uprightness and Integrity; Meekness and Humility; Patience and Gentleness; Courage and Constancy; Vigilance and Industry. Above all, fill me with an ardent Love of Thee my God, and of my Saviour Jesus Christ; and

with a moſt tender Concern for the Glory of thy Name, and the Good of Mankind; that I may diligently improve all the Talents committed to my Truſt: And when I appear before thy dreadful Tribunal, to give an Account of my Stewardſhip, I may do it with Joy, and not with Grief; and may receive that Crown of Righteouſneſs, which the Lord, the righteous Judge, will give in that Day, to all them who ſhall have fought a good Fight, and finiſh'd their Courſe, and kept the Faith.

III.

A General Interceſſion.

1.

O Moſt merciful God! to thy infinite Goodneſs and Mercy, I likewiſe commend all my Fellow-Creatures. Bring in thy ancient People the *Jews*; fill up the Fulneſs of the Gentiles; make them one Fold, under one Shepherd Chriſt Jeſus: Unite and ſanctifie thy holy Church: Grant that all who name the Name of Chriſt, may depart from Iniquity; and by the Unreproveableneſs of their Faith, and the Unblameableneſs of their Lives, may put to ſilence the Ignorance of fooliſh and gainſaying Men, and adorn the Doctrine of God our Saviour in all Things.

2.

Be particularly gracious to this ſinful Land. Pardon our great and crying Impieties: Heal our miſerable Diſtractions and Diviſions. Turn from us all thoſe Evils which we moſt juſtly deſerve Thou ſhouldſt inflict upon us: And pour out of the Abundance of thy Spirit, upon all Orders and Conditions of Men amongſt us, that all may turn unto Thee, from the higheſt to the loweſt, and ſo throughly amend their Ways and their Doings, that we may be indeed thy People,

and Thou our God; and that Thou may'ſt rejoice over us to bleſs us, and to do us Good, from Generation to Generation. Save and defend thy Anointed Servant our King; make Him a laſting Bleſſing to this Nation; an Inſtrument of thy Mercy and Glory here, and a Partaker of both hereafter. And, O Thou, who art the Lord of the Vineyard, ſend forth painful Labourers into thy Vineyard: Endue them with Gifts and Graces ſuitable to ſo high and excellent a Calling; And let thy good Spirit ſo direct their Studies, and accompany their Teachings, that through thy Grace and heavenly Benediction, they may both ſave themſelves, and thoſe that hear them. Bleſs us with faithful Counſellors, juſt Judges, diligent and upright Magiſtrates, and an Induſtrious, Loyal and religious Commonalty.

3.

Have Mercy upon all that are in Affliction, of Mind, Body, or Eſtate: Give them Patience, Comfort, and ſure Confidence in Thee: ſanctifie thy Fatherly Chaſtiſement to their Profit; and in thy good Time deliver them out of all their Troubles. Bleſs, I beſeech Thee, all my Relations, Friends, and Neighbours; eſpecially my [ ] the [ ] committed to my Care; and all thoſe who remember me in *their* Prayers, or deſire to be remembred in *mine*: Grant them Health of Soul and Body; preſerve them from Sin and Error; make them thy faithful Servants; and defend them evermore with thy heavenly Grace, that they may continue thine forever, and daily Increaſe in thy holy Spirit more and more, till they come to thy everlaſting Kingdom.

IV

IV.

A general Thankſgiving.

1.

AND now, O Lord, as I depend upon thy free Bounty, for the Supply of all my Wants; ſo I magnifie and bleſs thy holy Name, for all thy paſt and preſent Mercies. I thank Thee for my Being, and for a Nature capable of eternal Felicity: For my Education, Promotion, Friends, Health, and Reputation: For a Capacity of diſcerning and retaining Truth: For a Mind in any meaſure enlightned: For any degree of Knowledge and Wiſdom: And for all the Helps and Opportunities Thou affordeſt me of growing wiſer and better.

2.

Above all, I give Thee moſt humble and hearty Thanks, for thy ineſtimable Love to Mankind, in Purchaſing to thy ſelf an univerſal Church, by the precious Blood of thy Son Chriſt Jeſus: For admitting me into the Privileges of it by Baptiſm; and Sealing them to me anew in Confirmation, and the Lord's Supper.

***

3.

O Lord, I thank Thee for thy Long-ſuffering and Patience; who haſt not caſt me off, nor puniſhed me for thoſe many grievous Sins I have committed, as I moſt juſtly have deſerved: For thy reſtraining Grace, which has with-held me from any the greateſt Sins: For thy exciting and aſſiſting Grace, which has enabled me to do any the leaſt Good: For all internal and external Comforts: for the Means of Grace, and the Hope of Glory: For this Night's Preſervation; and for bringing me to the Beginning of this Day.

4.

4.

What ſhall I render unto Thee, O Lord, for all the Benefits Thou haſt done unto me? O my God, I offer unto thy Divine Majeſty, my Self, my Soul and Body, to be a reaſonable, holy, and lively Sacrifice unto Thee; moſt humbly beſeeching Thee, ſo to diſpoſe and govern me, that in all my Thoughts, Words, and Works, I may ever ſeek thy Honour and Glory; and preſs forwards towards the Prize of the high Calling that is before me, in Faith and Patience; Humility, and Meekneſs; Mortification, and Self-denial; Charity, and conſtant Perſeverance unto the End: All which I beg for thy Son our Lord Jeſus Chriſt's ſake; to whom with Thee, and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

Our Father which art in Heaven, &c.

The Grace of our Lord, *&c.*

*** Diſpoſe me more eſpecially to a conſcientious and chearful Attendance on the Duties of my ſacred Calling; and daily increaſe in me all thoſe Graces and Virtues that are neceſſary to the due Execution of the great Truſt committed to me in it. Give me, O Lord, the Spirit of Knowledge and Underſtanding; of Wiſdom and Counſel; of Uprightneſs and Integrity; Meekneſs and Humility; Patience and Gentleneſs; Courage and Conſtancy; Vigilance and Induſtry: Above all, fill me with an ardent Love of Thee my God, and of my Saviour Jeſus Chriſt; and with a moſt tender Concern for the Good of thoſe Souls which Thou haſt committed to my Charge; that I may watch over them, and feed them as the Sheep of Chriſt, which He bought with his Death, and for whom He ſhed his Blood; and when I appear before thy dreadful Tribunal, to

give

give an Account of my Stewardſhip, I may do it with Joy, and not with Grief; and may receive that Crown of Righteouſneſs, which the Lord the righteous Judge will give in that Day to all them who ſhall have fought a good Fight, and finiſhed their Courſe, and kept the Faith.

***

For Advancing me, the unworthieſt of thy Servants, to the great Honour and Dignity of the Prieſtly Office; and for whatever Sincerity or Succeſs has accompanied my Labours.

Another Prayer for the Morning.

I.

O Eternal and ever-bleſſed Lord God! the Fountain of Being, and of all Perfection; and the ſupreme and univerſal Governour of the World! I thy ſinful Creature, and moſt unprofitable Servant, proſtrate my ſelf before Thee this Morning, in a deep Senſe of my Unworthineſs and Wretchedneſs, and in the humbleſt Adoration of thy incomprehenſible Excellency and Majeſty. I adore, and moſt thankfully acknowledge thy infinite Wiſdom, Power, and Goodneſs, ſo viſible in thy Works of Creation, Preſervation, and Providence; and eſpecially, in that aſtoniſhing Love which Thou haſt manifeſted to us, in Redeeming us from the Guilt and Puniſhment of Sin, by the Blood of thy dearly beloved Son; and from the Dominion and Power of it, by the Graces of thy Holy Spirit. I praiſe Thee, that Thou haſt made me capable of Knowing, and Loving, and Imitating Thee in Righteouſneſs and true Holineſs; and of becoming thereby a Partaker of thy Divine Nature.

II.

II.

Pardon, I humbly pray Thee, my inexcuſable Neglect both of my Duty and my Happineſs, in not more carefully improving the Faculties Thou haſt given me, for the Contemplation, Service, and Enjoyment of Thee my Maker. Pardon me that I have been governed by Senſe and Paſſion, more than by the Dictates of Reaſon, and the Precepts of thy holy Word; and that my Thoughts and Affections have been more intent upon the Things of this preſent Life, than upon the Things that belong to my eternal Welfare. O Lord, I beſeech Thee, for Jeſus Chriſt's ſake, pardon my great and manifold Tranſgreſſions of thy righteous Laws; and grant me henceforward ſeriouſly to conſider what my Capacity, and what my Danger is; and ſo faithfully to apply my ſelf to the Study and Practice of all thoſe Duties which Thou requireſt of me, and haſt fitted me for the Performance of, that I may at length recover the original Rectitude of my Nature, and live up to the peculiar Excellency of thoſe Powers and Faculties Thou haſt endowed me withal.

III.

Poſſeſs my Soul with juſt and lively Apprehenſions of the infinite Difference between this World and the next. And grant I may be ſo wiſe as to chooſe the better Part, and make it my firſt and principal Care, to provide for my eternal and unchangeable State.

IV.

Aſſiſt me with thy Grace to raiſe my Thoughts, my Affections, and my Deſires, above the periſhing things on Earth, and to fix them upon Thee, the Original and End of all things; and upon thoſe inconceivable Pleaſures which are at thy right Hand for evermore. And, oh! do Thou diſpoſe me every Day more and more, to make thoſe things my Exerciſe, and my Delight in this World, which will be the chief Employment and Hap-

Happineſs of that which is to come; and whereby I ſhall be ſtill advancing to a more perfect Knowledge and nearer Reſemblance of thy eternal and all-glorious Excellencies; whom to know, and to be like, is our greateſt Privilege, Perfection, and Felicity.

V.

Let thy Mercy, O God, extend to the whole World. Bring all Nations to the Knowledge and Belief of thy true Religion. And to all thoſe who profeſs it already, give thy heavenly Grace, that they may ſtrive to adorn their holy Profeſſion by a ſuitable Life and Converſation. Be favourable and gracious to this ſinful Land: Make us duly ſenſible, both of the evil and bitterneſs of Sin, and of the great Danger we are in by reaſon of the many crying Abominations that are daily committed amongſt us: And I beſeech Thee, ſtir up the Hearts of every one of us, from the leaſt to the greateſt, to turn unto Thee by a ſincere and ſpeedy Repentance and Reformation, that our Iniquity may not be our Ruine. Endue all Orders and Degrees of Men amongſt us, and eſpecially all our Governours, Eccleſiaſtical and Civil, with thoſe Graces and Virtues which may enable them to diſcharge their ſeveral Truſts in ſuch a manner as will be moſt for thy Honour and Glory, and for the Peace and Proſperity, both of Church and State. Give Ear to the Cry of the Sick and Needy, the Sorrowful, and the Diſtreſſed, and all that groan under any kind of Adverſity; and of thy fatherly Goodneſs, comfort and relieve them according to their ſeveral Neceſſities. I commend to thy particular Protection and Favour, my ——— ———, and all my Relations, Friends, and Neighbours; grant them all things neceſſary for Life and Godlineſs: Let thy Fear be ever before their Eyes; and let thy Bleſſing always reſt upon them: Make them faithful in their ſeveral Callings, and eminently holy in all their Converſation:

tion: Guide them with thy Counsel in this Life, and afterwards receive them into thy Kingdom and Glory.

VI.

And now, O blessed God, thro' whose Mercy alone it is that I have been preserv'd the Night past, and have another Day added to my Life; I adore and praise thy holy Name, for thy renewed Goodness to me this Morning; and most heartily I beseech Thee to take me again into thy Custody; and so to govern me by thy Grace, that I may neither think, nor speak, nor act any thing this Day that may displease Thee, or wound my own Soul. Oh let my Heart be in thy Fear all the Day long; and let me set Thee before my Face continually: Make it my Delight to be doing my Duty; and the supreme Desire of my Soul, to be an Instrument of thy Glory, and of Good to my Fellow-Creatures. And I beseech Thee, O Lord, give thy holy Angels Charge over me, to preserve me in my going out, and coming in, and to keep me in all my Ways, that no Evil happen unto me, nor any Plague come nigh my Dwelling; but that I and mine may be safe under thy gracious Protection, this Day and evermore, thro' Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, &c.

A

A Form of Morning-Prayer, to be uſed with a Family.

I.

A *Prayer that God would be pleaſed to aſſiſt us in our Devotions.*

LET thy merciful Ears, O Lord, be open to the Prayers of thy unworthy Servants; and that we may obtain our Petitions, make us to ask ſuch things as ſhall pleaſe Thee, and to offer up our Supplications at the Throne of thy Grace, with humble, lowly, penitent, and obedient Hearts; not truſting in our own Righteouſneſs, but in thy manifold and great Mercies, through Jeſus our Lord. *Amen.*

II.

Prayers for Pardon and Peace.

ALmighty God and moſt merciful Father! who for our many and grievous Sins, from time to time committed againſt Thee, mighteſt moſt juſtly have conſum'd us long ago; but in the multitude of thy Mercies, haſt hitherto ſpared us; accept, we moſt humbly beſeech Thee, our unfeigned Sorrow for all our former Tranſgreſſions: And grant, that we may never ſo preſume of thy Mercy, as to deſpiſe the Riches of thy Goodneſs; but that thy Forbearance and Long-ſuffering may lead us to Repentance, and the Amendment of our Lives; to thy Honour and Glory, and our own everlaſting Salvation; through Jeſus Chriſt our Lord. *Amen.*

O Lord,

O Lord, we beſeech Thee, grant us Pardo and Peace; that we, who for our ev Deeds do worthily deſerve to be puniſh'd, by th Comfort of thy Grace may mercifully be relie ed; and being cleanſed from all our Sins, ma ſerve Thee with a quiet Mind, through Jeſu Chriſt our Lord. *Amen.*

OUR Father which art in Heaven; Hallow ed be thy Name: Thy Kingdom come Thy Will be done in Earth, as it is in He ven: Give us this Day our daily Bread: An forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not int Temptation; but deliver us from Evil: Fo thine is the Kingdom, and the Power, and th Glory, for ever and ever. *Amen.*

III.

For the Divine Grace, Protection, and Bleſſing

O God! foraſmuch as without Thee, we ar not able to pleaſe Thee; mercifully gran that thy holy Spirit may in all things direct an rule our Hearts, and make us continually to b given to all good Works; that we being read both in Body and Soul, may chearfully accom pliſh thoſe Things which Thou wouldeſt hav done; and ſo run the Way of thy Command ments, that we may obtain thy gracious Promiſe and be made Partakers of thy heavenly Treaſure through Jeſus Chriſt our Lord. *Amen.*

DEfend us, O Lord, evermore with thy hea venly Aid; and pour into our Hearts th manifold Gifts of Grace; the Spirit of Wiſdom and Underſtanding; the Spirit of Counſel an ghoſtly Strength; the Spirit of Knowledge an

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rue Godlineſs; and fill us, O Lord, with the Spirit of thy holy Fear, that we may continue thine for ever, and daily increaſe in thy holy Spirit more and more, until we come to thy everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and everlaſting God! who makeſt us both to will and to do thoſe things that are good and acceptable to thy Divine Majeſty; we beſeech Thee mercifully to look upon our Infirmities, and to diſpoſe our Minds to a chearful Performance of the Duties of this Day: And we humbly pray Thee, to prevent us in all our Doings with thy moſt gracious Favour, and to further us with thy continual Help, that in all our Works begun, continued, and ended in Thee, we may glorifie thy holy Name, and finally by thy Mercy, obtain everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

O God, Heavenly Father! who by thy Son Jeſus Chriſt, haſt promiſed to all them that ſeek thy Kingdom, and the Righteouſneſs thereof, all things neceſſary to their bodily Suſtenance; grant to us, we beſeech Thee, ſuch a Portion of the Neceſſaries and Conveniencies of this preſent Life, as Thou ſeeſt to be moſt expedient for us: And give us Grace to uſe all thy temporal Bleſſings with ſuch Moderation and Abſtinence; that our Fleſh being ſubdued to the Spirit, we may ever obey thy godly Motions in Righteouſneſs and true Holineſs, to thy Honour and Glory, thro' Jeſus Chriſt our Lord. *Amen.*

O Lord God! who haſt created the Light and Darkneſs; and by the continual Interchanges of Day and Night, doſt put us in Mind of our tranſitory Condition, and the ſhortneſs of our Abode here; give us Grace to ſet our ſelves

ſeriouſly about the Work of Salvation, while the Day of Salvation laſteth; that when the Night of Death cometh, and our Lord ſhall call us to Account, we may receive the Reward of good and faithful Servants, thro' the Merits of Jeſus Chriſt our Lord. *Amen.*

IV.

Interceſſions.

O Lord! we beſeech Thee, let thy continual Pity cleanſe and defend thy Church; and becauſe it cannot continue in Safety without thy Succour, preſerve it evermore by thy Help and Goodneſs; that thro' thy Protection, it may be free from all Adverſities, and devoutly given to ſerve Thee in all good Works, through Jeſus Chriſt our Lord. *Amen.*

O Eternal Lord God! who upholdeſt and governeſt all things, both in Heaven and Earth; we humbly beſeech Thee, as for all Chriſtian Kings, Princes, and Governours; ſo eſpecially for thy Servant GEORGE our King, and all who by thy Providence, have any Authority in the Realm; that Thou wouldeſt be pleaſed to direct and proſper all their Counſels and Endeavours to the Advancement of thy Glory, and the Good of thy Church; that under them we may lead quiet and peaceable Lives in all Godlineſs and Honeſty, thro' Jeſus Chriſt our Lord. *Amen.*

ALmighty God! the Giver of all good Gifts who, of thy Divine Providence, haſt appointed divers Orders in thy Church; give the Grace, we humbly beſeech Thee, to all thoſe who are called to any Office and Adminiſtration in the ſame; and to repleniſh them with the Truth of thy Doctrine, and endue them with [illegible]

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nocency of Life, that they may faithfully ſerve before Thee, to the Glory of thy great Name, and the Benefit of thy holy Church, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the Fountain of all Goodneſs! we make our humble Supplications unto Thee for all our Benefactors, Friends, and Relations; and likewiſe for all thoſe, who, in this tranſitory Life, are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity; keep them, we beſeech Thee, under the Protection of thy good Providence; increaſe and multiply upon them thy Mercy; that Thou being their Ruler and Guide, they may ſo paſs thro' things Temporal, that they finally loſe not the things Eternal: Grant this, O Heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

V.

Thankſgivings.

ALmighty and everlaſting God, Heavenly Father! we give Thee humble thanks that Thou haſt vouchſafed to call us to the Knowledge of thy Grace, and Faith in Thee: Increaſe this Knowledge, and confirm this Faith in us evermore; and mercifully grant, that we who know Thee now by Faith, may after this Life have the Fruition of thy glorious Godhead, thro' Jeſus Chriſt our Lord. *Amen.*

O Father of Mercies, and God of all Grace! we deſire, with unfeigned Thankfulneſs, to adore and praiſe thy holy Name, for thy ineſtimable Love, in the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man; who humbled Himſelf, even to the Death upon the Croſs, for us miſerable Sin-

ners, who lay in Darkneſs and the Shadow of Death; that He might make us the Children of God, and Heirs of everlaſting Life: Grant, we beſeech Thee, that having this Hope, we may purifie our Selves, even as He is pure; that when He ſhall appear again with Power and great Glory, we may be made like unto Him in his eternal and glorious Kingdom; where with Thee, O Father, and Thee, O Holy Ghoſt, He liveth and reigneth, one God, World without end. *Amen.*

O Lord God! Thou Strength of our Health in whom we live, move, and have our Being; who giveſt to all Men Life, and Breath and all Things; we render Thee moſt humble and hearty Thanks and Praiſe for our Health and Strength; for our Food and Raiment; and for all the good Things of this Life, which, by thy great Mercy, we enjoy; beſeeching Thee ſtill to continue the ſame unto us, and to give us Grace always to uſe them to the Advancement of thy Glory, and the furtherance of our own Salvation thro' Jeſus Chriſt our Lord. *Amen.*

O Almighty God! we give Thee humble thanks, that Thou haſt vouchſafed to deliver us from all the Perils and Dangers of the Night paſt: Grant, we beſeech Thee, moſt merciful Father, that we through thy Help may both faithfully live, and walk according to thy Will in this Life preſent; and alſo may be partakers of everlaſting Glory in the Life to come, thro' Jeſus Chriſt our Lord. *Amen.*

VI.

A Prayer for the Acceptance of our Devotions.

ALmighty God! who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; we beſeech Thee mercifully to incline thine Ears unto us, who have made now our Prayers and Supplications unto Thee: And grant that thoſe things which we have faithfully asked, according to thy Will, may be effectually obtained, to the Relief of our Neceſſities, and to the ſetting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

SECT. III.

Devotions for Noon.

The Practice of Christian Holiness recommended and enforc'd, from the Consideration of our Baptismal Vow; the Nature and Perfections of GOD; the Excellency and Advantages of the Christian Religion, *&c.*

Monday Noon.

Passages of Scripture relating to the several Branches of our Baptismal Vow.

I.

That we Renounce the Devil, and all his Works.

HE that committeth Sin is of the Devil; for the Devil sinneth from the Beginning: For this purpose the Son of God was manifested, that He might destroy the Works of the Devil, 1 *Joh.* iii. 8.

There was a War in Heaven: *Michael* and his An-

Angels fought against the Dragon; and the Dragon fought and his Angels,

And prevailed not; neither was their Place found any more in Heaven.

And the great Dragon was cast out, that old Serpent, called the Devil and Satan, which deceiveth the whole World: He was cast out into the Earth, and his Angels were cast out with him.

Therefore, Wo to the Inhabiters of the Earth and of the Seas! for the Devil is come down unto you, having great Wrath, because he knoweth that he hath but a short Time, *Rev.* xii. 7, 8, 9, 12.

Be sober, be vigilant; because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour:

Whom resist stedfast in the Faith, 1 *Pet.* v. 8, 9.

Resist the Devil, and he will flee from you, *Jam.* iv. 7.

And have no fellowship with the unfruitful Works of Darkness; but rather reprove them, *Eph.* v. 11.

Lest Satan get an Advantage of *you*; for we are not ignorant of his Devices, 2 *Cor.* ii. 11.

Finally, my Brethren, be strong in the Lord, and in the Power of his Might.

Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil.

For we wrestle not against Flesh and Blood; but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places.

Wherefore, take unto you the whole Armour of God, that ye may be able to withstand in the Evil-day, and having done all, to stand.

Stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness.

And your Feet ſhod with the Preparation of the Goſpel of Peace.

Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench all the fiery Darts of the Devil.

And take the Helmet of Salvation; and the Sword of the Spirit, which is the Word of God.

Praying always with all Prayer and Supplication in the Spirit; and watching thereunto with all Perſeverance, *Eph.* vi. 10, ——— 18.

II.

That we renounce the Pomps and Vanities of this wicked World.

Love not the World, neither the Things that are in the World: If any Man love the World, the Love of the Father is not in him;

For all that is in the World, the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, is not of the Father, but is of the World, 1 *Joh.* ii. 15, 16.

Chriſt gave himſelf for our Sins, that He might deliver us from this preſent evil World, according to the Will of God, and our Father, *Gal.* i. 4.

For ye are a choſen Generation, a Royal Prieſthood, an holy Nation, a peculiar People; that ye ſhould ſhew forth the Praiſes of Him that hath called you out of Darkneſs into his marvellous Light, 1 *Pet.* ii. 9.

And that ye may be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe Nation, among whom ye ſhine as Lights in the World, *Phil.* ii. 15.

Now we command you, Brethren, in the Name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every Brother that walketh diſorderly, 2 *Theſſ.* iii. 6.

Enter not into the Path of the Wicked; and go not into the Way of evil Men.

Avoid

Avoid it, paſs not by it, turn from it, and paſs away, *Prov.* iv. 14, 15.

And be not conformed to this World, *Rom.* xii. 2.

For what fellowſhip hath Righteouſneſs with Unrighteouſneſs? And what communion hath Light with Darkneſs? 2 *Cor.* vi. 14.

III.

That we renounce all the ſinful Luſts of the Fleſh.

Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God.

That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit, *Joh.* iii. 5, 6.

And they that are after the Fleſh, do mind the things of the Fleſh; but they that are after the Spirit, the things of the Spirit:

For to be carnally minded, is Death; but to be ſpiritually minded, is Life and Peace:

Becauſe the carnal Mind is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be.

So then, they that are in the Fleſh cannot pleaſe God.

For if ye live after the Fleſh, ye ſhall die; but if ye thro' the Spirit, do mortifie the Deeds of the Fleſh, ye ſhall live, *Rom.* viii. 5, 6, 7, 8, 13.

This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the Luſts of the Fleſh:

For the Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh; and theſe two are contrary the one to the other.

Now the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,

Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Hereſies,

Envyings, Murders, Drunkenneſs, Revellings,

and

and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God, *Gal.* v. 16, ——21.

For the Lord knoweth how to deliver the Godly out of Temptation; and to reſerve the Unjuſt unto the Day of Judgment to be puniſh'd:

But chiefly them that walk after the Fleſh, in the Luſt of Uncleanneſs, 2 *Pet.* ii. 9, 10.

Dearly beloved, I beſeech you *therefore* as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul, 1 *Pet.* ii. 11.

Let us walk honeſtly as in the Day; not in Rioting and Drunkenneſs; not in Chambering and Wantonneſs:

But put ye on the Lord Jeſus Chriſt; and make not proviſion for the Fleſh, to fulfil the Luſts thereof, *Rom.* xiii. 13, 14.

For this is the Will of God, even your Sanctification, that ye ſhould abſtain from Fornication:

That every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and Honour;

Not in the Luſt of Concupiſcence, even as the Gentiles which know not God:

For God hath not called us unto Uncleanneſs, but unto Holineſs, 1 *Theſſ.* iv. 3, 4, 5, 7.

For ye are the Temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People:

Wherefore come out from among them, and be ye ſeparate, ſaith the Lord; and touch not the unclean Thing, and I will receive you;

And ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, 2 *Cor.* vi. 16, 17, 18.

Having therefore theſe Promiſes, Dearly-beloved, let us cleanſe our Selves from all filthineſs of the Fleſh and Spirit; perfecting Holineſs in the Fear of God, 2 *Cor.* vii. 1.

Bleſſed are the Pure in Heart; for they ſhall ſee God, *Matt.* v. 8.

IV.

IV.

That we believe all the Articles of the Christian Faith.

HE that cometh unto God, muſt believe that He is; and that He is a Rewarder of them that diligently ſeek Him, *Heb.* xi. 6.

Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved, *Act.* xvi. 31.

Jeſus cried, and ſaid, Whoſoever believeth on me, believeth not on me, but on Him that ſent me, *Joh.* xii. 44.

And whoſoever denieth the Son, the ſame hath not the Father; but he that acknowledgeth the Son, hath the Father alſo.

Let that therefore abide in you which ye have heard from the Beginning: If that which ye have heard from the Beginning ſhall remain in you, ye ſhall continue in the Son, and in the Father, 1 *Joh.* ii. 23, 24.

Hereby know we that we dwell in Him, and He in us; becauſe He hath given us of his Spirit.

And we have ſeen, and do teſtifie, that the Father ſent the Son to be the Saviour of the World, 1 *Joh.* iv. 13, 14.

In whom we have Redemption through his Blood, even the Forgiveneſs of Sins, according to the Riches of his Grace:

In whom ye alſo truſted, after that ye heard the Word of Truth, the Goſpel of your Salvation; in whom alſo, after that ye believed, ye were ſealed with the holy Spirit of Promiſe.

Which is the Earneſt of our Inheritance, until the Redemption of the purchaſed Poſſeſſion, unto the Praiſe of his Glory, *Eph.* i. 7, 13, 14.

Let us hold faſt *therefore* the Profeſſion of our Faith without wavering; for He is faithful that promiſed, *Heb.* x. 23.

Be-

Beloved, when I gave all Diligence to write to you of the common Salvation, it was needful for me to write unto you, and exhort you, that ye ſhould earneſtly contend for the Faith which was once delivered to the Saints, *Jude* 3.

Watch ye, ſtand faſt in the Faith, quit you like Men, be ſtrong, 1 *Cor.* xvi. 13.

Stand faſt in one Spirit, with one Mind, ſtriving together for the Faith of the Goſpel, *Phil.* i. 27.

Continue in the Faith, grounded and ſettled, and be not moved away from the Hope of the Goſpel, which ye have heard, *Col.* i. 23.

Hold faſt the Form of ſound Words, which Thou haſt heard of me, in Faith and Love, which is in Chriſt Jeſus, 2 *Tim.* i. 13.

V.

That we keep God's Holy Will and Commandments.

This is a faithful Saying; and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good Works: Theſe things are good and profitable unto Men, *Tit.* iii. 8.

But what doth it profit, my Brethren, tho' a Man ſay he hath Faith, and hath not Works; Can Faith ſave him?

Thou believeſt that there is one God: Thou doſt well; the Devils alſo believe and tremble.

But know, O vain Man, that Faith without Works is dead:

For as the Body without the Spirit is dead; ſo Faith without Works is dead alſo, *Jam.* ii. 14, 19, 20, 26.

Hereby we know that we do know Him, if we keep his Commandments.

He that ſaith I know Him, and keepeth not his Commandments, is a Liar, and the Truth is not in him, 1 *Joh.* ii. 3, 4.

Many will ſay unto me in that Day, Lord, Lord, have we not Propheſied in thy Name? And in

thy Name have we not caſt out Devils? And in thy Name done many wonderful Works?

And then will I profeſs unto them, I never knew you; Depart from me ye that work Iniquity, *Matt.* vii. 22, 23.

If thou wilt enter into Life, keep the Commandments, *Matt.* xix. 17.

Pure Religion, and undefiled before God and the Father, is this, To viſit the Fatherleſs and Widows in their Affliction; and to keep themſelves unſpotted from the World, *Jam.* i. 27.

I therefore the Priſoner of the Lord, beſeech you that ye walk worthy of the Vocation wherewith ye are called, *Eph.* iv. 1.

As He that hath called you is Holy; ſo be ye holy in all manner of Converſation, 1 *Pet.* i. 15.

Follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord, *Heb.* xii. 14.

For we muſt all appear before the Judgment-Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad, 2 *Cor.* v. 10.

And when the Son of Man ſhall come in his Glory, and all the holy Angels with Him; then ſhall He ſit upon the Throne of his Glory.

Then ſhall the King ſay unto them on his right Hand, Come, ye bleſſed of my Father, inherit the Kingdom, prepared for you from the Foundation of the World.

For I was an hungred, and ye gave me Meat; I was a Stranger, and ye took me in;

Naked, and ye clothed me; I was Sick, and ye viſited me; I was in Priſon, and ye came unto me.

Verily, I ſay unto you, inaſmuch as ye have done it to the leaſt of theſe my Brethren, ye have done it unto me, *Matt.* xxv. 31, 34, 35, 36, 40.

I.

God be merciful to me a Sinner.

Our Father which art, &c.

II.

A Profeſſion of our ſincere Purpoſe to live a
ſwerably to our Baptiſmal Vow.

1.

O Holy and Eternal Lord God! who keepe
Covenant and Mercy for them that lo
Thee, and obſerve thy Commandments; I hea
tily thank thy Divine Majeſty for admitting m
by Baptiſm, into that Covenant of Grace, whic
entitles me, through thy Mercy in Chriſt, to ſuc
glorious Privileges: And I do here ſolemn
promiſe, by thy Grace and Aſſiſtance, to pe
form the Vows which were then made in my B
half; [and which I have ſo often renewed, a
ratified with my own Mouth at thy holy T
ble.]

2.

I Seriouſly reſolve, to the utmoſt of the Pow
Thou giveſt me, to avoid all Sin, and to r
ſiſt all the Temptations of the Devil, the Worl
and the Fleſh: I do unfeignedly believe, and wi
by thy help, continue in the Belief of all the A
ticles of the Chriſtian Faith: And I ſtedfaſt
purpoſe, thro' the Help of thy Grace, to ke
thy holy Will and Commandments in all Sinc
rity, and godly Simplicity of Heart; and
perſevere walking in the ſame all the Days of m
Life.

III.

A Prayer for Grace to fulfil the ſolemn Promiſes we made at our Baptiſm.

1.

O Moſt gracious God! who workeſt in us both to will and to do of thy good Pleaſure, vouchſafe me, I beſeech Thee, ſuch a Meaſure of thy Grace, as may enable me to fulfil theſe holy reſolutions, and to walk worthy of that bleſſed ſtate whereunto Thou haſt called me.

2.

GRant that I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy holy Spirit, and give all Diligence to eſchew thoſe Things that are contrary to thy Profeſſion, and follow all ſuch Things as are agreeable to the ſame.

3.

GRant me perfectly to know thy Son Jeſus Chriſt, to be the Way, the Truth, and the Life; that being eſtabliſhed in the Truth of thy holy Goſpel, I may give up my ſelf obediently to follow thy holy Commandments, and ſtedfaſtly walk in the Way that leadeth to Eternal Life.

4.

GRant that I may lean only upon the Hope of thy heavenly Grace; and being evermore defended by thy mighty Power, may ſucceſsfully withſtand the Temptations of the World, the Fleſh, and the Devil, and with a pure Heart and Mind, follow Thee the only God.

5.

GRant that I may both perceive and know what Things I ought to do; and have Grace and Power ſo faithfully to fulfil the ſame, that by the Innocency of my Life, and Conſtancy of my Faith, even unto Death, I may glorifie thy holy Name;

Name; and plenteouſly bringing forth th Fruit of good Works, may of Thee be plente ouſly rewarded.

6.

GRant that I may diligently follow the Exam ple of my Saviour Chriſt, and be made lik unto Him; that as He died and roſe again for m ſo I may die unto Sin, and riſe again unto Righ teouſneſs; continually mortifying all my ev and corrupt Affections, and daily proceeding i all Virtue and godlineſs of Living; that ſo, as have been made partaker of the Death of th Son, I may alſo be partaker of his Reſurrection and finally with the Reſidue of thy Saints, may b an Inheritor of thine everlaſting Kingdom, thr the ſame thy Son Jeſus Chriſt, who with The and the Holy Ghoſt, liveth and reigneth one Goo World without end.

7.

NOW the very God of Peace ſanctifie me wholly And I pray God, that my whole Spirit, Soul, a Body, may be preſerved blameleſs unto the Co ing of our Lord Jeſus Chriſt. Amen. 1 *The* v. 23.

Tueſday-Noon.

The infinite Excellency and Perfections God: And the Virtues we are oblig'd exerciſe in relation thereto.

1.

God is the Maker and Preſerver, and the ſupre Governour and Diſpoſer of all Things.

BLESS the Lord, O my Soul: O Lord m God, Thou art very great! Thou art cloat ed with Honour and Majeſty! *Pſal.* civ. 1.

Tho

Thou, even Thou art Lord alone: Thou haſt ade Heaven, the Heaven of Heavens, with all eir Hoſt, the Earth, and all Things that are erein, the Seas, and all that is therein; and hou preſerveſt them all; and the Hoſt of Hea- n worſhippeth Thee, *Neh.* ix. 6.

Thine, O Lord, is the Greatneſs, and the Power, d the Glory, and the Victory! For all that is the Heaven and in the Earth is Thine: Thine the Kingdom, O Lord; and Thou art exalted Head above all, 1 *Chron.* xxix. 11.

God the Lord, is He that created the Heavens, d ſtretched them out; that ſpread forth the arth, and that which cometh out of it; that giv- h Breath unto the People upon it, and Spirit to them that walk therein, *Iſa.* xlii. 5.

O Lord, Thou art our Father: We are the ay, and Thou art our Potter, and we are all e Work of thy Hand, *Iſai.* lxiv. 8.

In thy Hand is the Soul of every living Thing, d the Breath of all Mankind, *Job* xii. 10.

The Lord killeth, and maketh alive; He bring- down to the Grave, and bringeth up.

The Lord maketh Poor, and maketh Rich; bringeth low, and lifteth up.

The Pillars of the Earth are the Lord's; and hath ſet the World upon them, 1 *Sam.* ii. 6,7,8.

He changeth the Times and the Seaſons; He moveth Kings, and ſetteth up Kings; He giv- Wiſdom unto the Wiſe, and Knowledge un- them that know Underſtanding, *Dan.* ii. 21.

Both Riches and Honour come of Him, and He gneth over all; and in his Hand is Power and ght; and in his Hand it is to make great, and give Strength unto all.

Practical Inferences.

Now therefore, our God, we thank Thee, and iſe thy glorious Name.

For we are Strangers before Thee, and Sojourners, as were all our Fathers: Our Days on the Earth, are as a Shadow, and there is none abiding. 1 *Chron.* xxix. 12, 13, 15.

Naked came I out of my Mother's Womb, and Naked ſhall I return thither: The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord, *Job* i. 21.

Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou haſt created all Things, and for thy Pleaſure they are and were created, *Rev.* iv. 11.

The Lord is high above all Nations, and his Glory above the Heavens.

Who is like unto the Lord our God, who dwelleth on high;

And humbleth himſelf to behold the Things that are in Heaven, and in the Earth? *Pſal.* cxiii. 4, 5, 6.

Happy is he that hath the God of *Jacob* for his Help; whoſe Hope is in the Lord his God.

Which made Heaven and Earth, the Sea, and all that therein is; which keepeth his Promiſe for ever, *Pſal.* cxlvi. 5, 6.

Truſt in the Lord, and do good; ſo ſhalt thou dwell in the Land; and verily thou ſhalt be fed.

Delight thy ſelf in the Lord; and he ſhall give Thee the Deſires of thine Heart.

Commit thy Way unto the Lord: Truſt also in Him, and He ſhall bring it to paſs, *Pſal.* xxxvii. 3, 4, 5.

In all thy Ways acknowledge Him, and He ſhall direct thy Paths, *Prov.* iii. 6.

Caſt all your Care upon Him, for He careth for you, 1 *Pet.* v. 7.

2. *G*

2.

God is Eternal, and Almighty.

O Lord God of Iſrael, who dwelleſt between Cherubims! Thou art the God, even Thou ne, of all the Kingdoms of the Earth: Thou t made Heaven and Earth, 2 *King.* xix. 15.

Before the Mountains were brought forth, or r Thou hadſt form'd the Earth and the World; n from everlaſting to everlaſting Thou art d, *Pſal.* xc. 2.

am Alpha and Omega; the Beginning and Ending, ſaith the Lord, which is, and which , and which is to come, the Almighty, *Rev.* i. 8.

Haſt thou not known? Haſt thou not heard, t the everlaſting God, the Lord, the Creator of Ends of the Earth, fainteth not; neither is ry? There is no ſearching of his Underſtand-

He giveth Power to the Faint; and to them have no Might, He increaſeth Strength, xl. 28, 29.

Lord God! Art not Thou God in Heaven? ruleſt not Thou over all the Kingdoms of Earth? And in thy Hand is there not Power Might, ſo that none is able to withſtand e? 2 *Chron.* xx. 6.

know that Thou canſt do every thing; and no Thought of Thine can be hindred, *Job* xlii. *Marg.*

With God nothing ſhall be impoſſible, *Luk.* 7.

Whatſoever the Lord pleaſeth, that doth He eaven, and in Earth, in the Seas, and in all Places, *Pſal.* cxxxv. 6.

od hath Power to help, and to caſt down, ron. xxv. 8.

even I am the Lord; and beſide me there Saviour.

Yea,

Yea, before the Day was, I am He: And ther
is none can deliver out of my Hand: I will wor
and who ſhall let it? *Iſai.* xliii. 11, 12.

But who is he that ſaith, and it cometh to pa
when the Lord commandeth not? *Lam.* iii. 37.

And when He giveth Quietneſs, who then c
make Trouble? When He hideth his Face, w
then can behold Him? *Job* xxxiv. 29.

He is wiſe in Heart, and mighty in Strengt
Who hath hardned himſelf againſt Him, a
hath proſper'd? *Job* ix. 4.

Practical Inferences.

Submit your ſelves therefore to God, *Jam.* iv.

And humble your ſelves under the migh
Hand of God, that He may exalt you in
Time, 1 *Pet.* v. 6.

Foraſmuch as there is none like unto Thee,
Lord Thou art Great, and thy Name
great in Might:

Who would not fear Thee, O King of N
ons? For unto Thee doth it appertain, *Jer.* x.

Thou, even Thou art to be fear'd; and w
may ſtand in thy Sight when Thou art ang
Pſal. lxxvi. 7.

Thou wilt keep him in perfect Peace, w
Mind is ſtay'd on Thee; becauſe he truſteth
Thee.

Truſt ye in the Lord for ever: For in
Lord JEHOVAH is everlaſting Strength,
xxvi. 3, 4.

Be Strong in the Lord, and in the Powe
his Might, *Eph.* vi. 10.

In God I have put my Truſt; I will not
what Man can do unto me, *Pſal.* lvi. 11.

For if God be for us, who can be againſt
Rom. viii. 31.

I am fully perſuaded, that what God hath
miſed, He is able alſo to perform, *Rom.* iv.

Bl

Bleſſed be the Lord God of Iſrael from ever-
ſting to everlaſting: And let all the People ſay,
men. Pſal. cvi. 48.

Unto the King Eternal, Immortal, Inviſible,
e only wiſe God, be Honour and Glory for
er and ever. Amen. 1 *Tim.* i. 17.

III.

God is every where preſent, and knoweth all Things.

Great is our Lord, and great is his Power:
a, and his Wiſdom is infinite, *Pſal.* cxlvii. 5.

Behold, God is Mighty, and deſpiſeth not any:
e is mighty in Strength and Wiſdom, *Job* xxxvi. 5.

He revealeth the deep and ſecret Things: He
oweth what is in the Darkneſs; and the Light
velleth with Him, *Dan.* ii. 22.

Neither is there any Creature that is not ma-
feſt in his Sight; but all Things are naked and
ened unto the Eyes of Him with whom we
ve to do, *Heb.* iv. 13.

O Lord, Thou haſt ſearch'd me out, and
own me.

Thou knoweſt my Down-ſitting, and my Up-
ing: Thou underſtandeſt my Thoughts afar off.

Thou art about my Path, and about my Bed;
d art acquainted with all my Ways.

For there is not a Word in my Tongue, but lo,
Lord, Thou knoweſt it altogether, *Pſal.* cxxxix.
—4.

Am I a God at Hand, ſaith the Lord, and
t a God afar off?

Can any hide himſelf in ſecret Places, that I
all not ſee him, ſaith the Lord? Do not I fill
eaven and Earth, ſaith the Lord? *Jer.* xxiii. 23, 24.

The Lord looketh down from Heaven: He be-
oldeth all the Sons of Men.

From the Place of his Habitation, He looketh
on all the Inhabitants of the Earth.

He faſhioneth all the Hearts of them; and understandeth all their Works, *Pſal.* xxxiii. 13, 14, 15.

The Ways of Man are before the Eyes of the Lord: He pondereth all their Goings, *Prov.* v. 21.

For the Eyes of the Lord are in every Place beholding the Evil and the Good.

Hell and Deſtruction are before the Lord: How much more then the Hearts of the Children of Men? *Prov.* xv. 3, 11.

He knoweth vain Men: He ſeeth Wickedness alſo; will he not then conſider?

Practical Inferences.

Now therefore keep, and ſeek for all the Commandments of the Lord your God:

And know thou the Lord, and ſerve Him with a perfect Heart, and with a willing Mind; ſeeing the Lord ſearcheth all Hearts, and underſtandeth all the Imaginations of the Thoughts, 1 *Chron.* xxviii. 8, 9.

Though a Sinner do evil an hundred Times and his Days be prolong'd; yet I know that it ſhall be well with them that fear God, that fear before Him.

But it ſhall not be well with the Wicked; neither ſhall he prolong his Days, which are as a Shadow; becauſe he feareth not before God. *Eccl.* viii. 12, 13.

I will that Men pray every where, lifting up holy Hands, 1 *Tim.* ii. 8.

For the Lord is nigh unto all that call upon Him; to all that call upon Him in Truth. *Pſal.* cxlv. 18.

Pray to thy Father which is in Secret; and thy Father which ſeeth in Secret, ſhall reward thee openly, *Matt.* vi. 6.

Bleſſed be the Name of God for ever and ever: for Wiſdom and Might are his.

I that

I thank Thee, and praiſe Thee, O God of Heaven, who haſt given *us* Wiſdom and Might, *Dan.* ii. 20, 23.

O the Depth of the Riches both of the Wiſdom and Knowledge of God! How unſearchable are his Judgments, and his Ways paſt finding out! *Rom.* xi. 33.

To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever, *Jude* 25.

IV.

God is moſt Pure and Holy, moſt Juſt and Righteous, moſt True and Faithful.

The Lord is righteous in all his Ways; and holy in all his Works, *Pſal.* cxlv. 17.

There is none holy as the Lord, 1 *Sam.* ii. 2.

Behold, He putteth no truſt in his Saints: The Heavens are not clean in his Sight, *Job* xv. 15.

Thou art of purer Eyes than to behold Evil, and canſt not look on Iniquity, *Hab.* i. 13.

Surely God will not hear Vanity; neither will the Almighty regard it, *Job* xxxv. 13.

The Sacrifice of the Wicked is an Abomination to the Lord; but the Prayer of the Upright is his delight, *Prov.* xv. 8.

The Lord taketh Pleaſure in them that fear Him; in thoſe that hope in his Mercy, *Pſal.* cxlvii. 11.

For the righteous Lord loveth Righteouſneſs: His Countenance doth behold the Thing that is juſt, *Pſal.* xi. 7.

His Eyes are open upon all the Ways of the Sons of Men, to give every one according to his Ways, and according to the Fruit of his Doings, *Jer.* xxxii. 19.

He is the Rock: His Work is perfect: For all his Ways are Judgment; a God of Truth,

and without Iniquity; juſt and right is He, *Deut.* xxxii. 4.

Whatſoever good Thing any Man doth, the ſame ſhall he receive of the Lord, *Eph.* vi. 8.

But he that doth wrong, ſhall receive for the Wrong which he hath done; and there is no reſpect of Perſons, *Col.* iii. 25.

God accepteth not the Perſons of Princes; nor regardeth the Rich more than the Poor; for they are all the Work of his Hands, *Job* xxxiv. 19.

All the Paths of the Lord are Mercy and Truth, unto ſuch as keep his Covenant and his Teſtimonies, *Pſal.* xxv. 10.

God is not a Man that He ſhould lie; neither the Son of Man, that He ſhould repent: Hath He ſaid, and ſhall He not do it? Or hath He ſpoken, and ſhall He not make it good? *Numb.* xxiii. 19.

If we believe not, yet He abideth faithful; e cannot deny Himſelf, 2 *Tim.* ii. 13.

Heaven and Earth ſhall paſs away; but my Words ſhall not paſs away, *Matt.* xxiv. 35.

My Covenant will I not break; nor alter the thing that is gone out of my Lips, *Pſal.* lxxxix. 34.

Practical Inferences.

Know therefore that the Lord thy God, He is God, the faithful God, which keepeth Covenant and Mercy with them that love Him, and keep his Commandments to a thouſand Generations;

And repayeth them that hate Him to their Face, to deſtroy them: He will not be ſlack to him that hateth Him; He will repay him to his Face.

Thou ſhalt therefore keep the Commandments, and the Statutes, and the Judgments of the Lord thy God, to do them;

And He will love thee, and bleſs thee, and multiply thee: He will alſo bleſs the Fruit of thy

hy Womb, and the Fruit of thy Land; thy Corn, nd thy Wine, and thine Oil; the Increaſe of hy Kine, and the Flocks of thy Sheep, *Deut.* vii. ,—13.

And ye ſhall be holy; for I the Lord your God am holy, *Lev.* xi. 44.

As He which hath called you is holy; ſo be ye oly in all manner of Converſation, 1 *Pet.* i. 15.

Abhor that which is Evil; cleave to that hich is Good, *Rom.* xii. 9.

And have no fellowſhip with the unfruitful Works of Darkneſs; but rather reprove them, *Eph.* v. 11.

Let us draw nigh with a true Heart, in full Aſſurance of Faith; having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſh'd with pure Water.

Let us hold faſt the Profeſſion of our Faith ithout wavering; for He is faithful that proniſed, *Heb.* x. 22, 23.

And let them that ſuffer according to the Will f God commit their Souls to Him in well-doing, s unto a faithful Creator, 1 *Pet.* iv. 19.

For God is faithful, who will not ſuffer you to e tempted above that ye are able; but will with he Temptation alſo make a Way to eſcape, that e may be able to bear it, 1 *Cor.* x. 13.

Faithful is He that calleth you, who alſo will o it, 1 *Theſſ.* v. 24.

And if ye call on the Father, who, without reſpect of Perſons, judgeth according to every Man's Work, paſs the Time of your ſojourning here n Fear, 1 *Pet.* i. 17.

Be humble, and accept the Puniſhment of *your* niquity, *Lev.* xxvi. 41.

And bear the Indignation of the Lord, becauſe *hou haſt* ſinned againſt Him, *Micah* vii. 9.

V.

V.

God *is moſt Good and Gracious, Long-ſuffering and Merciful.*

Who is a God like unto Thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage? He retaineth not his Anger for ever, becauſe He delighteth in Mercy. He will turn again; He will have Compaſſion upon us: He will ſubdue our Iniquities, and caſt all our Sins into the Depths of the Sea, *Micah* vii. 18, 19.

As I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked; but that the Wicked ſhould turn from his Way and live: Turn ye, turn ye from your evil Ways; for why will ye die, O Houſe of Iſrael? *Ezek.* xxiii. 11.

The Lord is Long-ſuffering to us-ward; not willing that any ſhould periſh, but that all ſhould come to Repentance, 2 *Pet.* iii. 9.

And therefore will the Lord wait, that He may be gracious unto you; and therefore will He be exalted, that He may have Mercy upon you; for the Lord is a God of Judgment: Bleſſed are all they that wait for Him.

Thou ſhalt weep no more: He ſhall be very gracious unto Thee: At the Voice of thy Cry, when He ſhall hear it, He ſhall anſwer Thee.

And thine Ear ſhall hear a Word behind thee, ſaying, This is the Way, walk ye in it, when ye turn to the right Hand, and when ye turn to the left, *Iſai.* xiii. 18, 19, 21.

Thus ſaith the Lord, the Redeemer, the holy One of Iſrael, I am the Lord thy God, which teacheth Thee to profit; which leadeth thee by the Way that thou ſhouldſt go, *Iſai.* xlviii. 17.

Can a Woman forget her ſucking Child, that ſhe ſhould not have Compaſſion on the Son of her Womb? Yea, they may forget; yet will not I forget thee. Behold

Behold, I have graven thee upon the Palms of my Hands:

In an acceptable Time have I heard thee: And in a Day of Salvation have I help'd thee; and I will preſerve thee, *Iſai.* xlix. 15, 16, 8.

The Lord is good unto all; and his tender Mercies are over all his Works, *Pſal.* cxlv. 9.

Practical Inferences.

I beſeech you therefore, by the Mercies of God, that you preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service, *Rom.* xii. 1.

And deſpiſe *not* thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering; knowing that the Goodneſs of God leadeth Thee to Repentance, *Rom.* ii. 4.

O fear the Lord, ye that are his Saints; for they that fear Him lack nothing, *Pſal.* xxxiv. 9.

Love Him, becauſe He firſt loved us, 1 *Joh.* iv. 19.

O praiſe the Lord for his Goodneſs; and for his wonderful Works to the Children of Men, *Pſal.* cvii. 8.

O give Thanks unto the Lord: for He is good, for his Mercy endureth for ever, *Pſal.* cvi. 1.

If any Man lack Wiſdom, let him ask of God, who giveth to all Men liberally, and upbraideth not, *Jam.* i. 5.

They that ſeek the Lord, ſhall want no manner of thing that is good, *Pſal.* xxxiv. 10.

Be ye merciful, as your Father alſo is merciful, *Luk.* vi. 36.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you, *Eph.* iv. 32.

I.

God be merciful to me a Sinner!

Our Father, &c.

II.

A Prayer for ſuch becoming Apprehenſions of God, as may beget in us a holy Fear of his Majeſty, and Truſt in his Power.

1.

O Moſt glorious Lord God! terrible in thy Judgments, and wonderful in all thy Dealings towards the Children of Men! Poſſeſs my Soul, I beſeech Thee, with awful and becoming Apprehenſions of thy Majeſty. Give me a ſerious Senſe and Sorrow for ever having hardned my Heart from thy Fear, and provoked that Vengeance which can conſume me in a Moment. Lord, convince me whom I ought to dread: And let me never, for the Gratifying any ſinful Inclination, forget any more the Lord my Maker; and incur the Diſpleaſure of Him, who is able to caſt both Soul and Body into Hell.

2.

And as I implore thy Grace, that this Conſideration of thy Power, may be an effectual Check to all my unruly Appetites; ſo I beſeech Thee, let it be my Stay and Confidence in all Dangers and Diſtreſſes: That forſaking the broken Reeds of all worldly Succours, I may put my whole Truſt in thy Mercy; and evermore ſerving Thee in Holineſs and Pureneſs of Living, may, even in Death it ſelf, be more than Conqueror; thro' the Merits of thy dear Son, Jeſus Chriſt our Lord. *Amen.*

III.

III.

A Prayer for ſuch a lively Senſe of God's Excellency and Goodneſs, as may excite in us an earneſt Deſire to pleaſe Him, and to be made like unto Him.

1.

O Moſt bleſſed and gracious God! the Father of Mercies, and Fountain of Happineſs! in whoſe Preſence is fulneſs of Joy, and at whoſe right Hand are Pleaſures for evermore! Inſpire me, I beſeech Thee, with ſuch a lively Senſe of thy infinite Excellency and Goodneſs, and with ſuch a vehement Deſire of that eternal Weight of Glory, which Thou haſt promiſed to all thoſe that love and obey Thee, as may every Day more and more raiſe and improve my Love of Thee, and diſpoſe me more chearfully to run the Way of thy Commandments; and to be holy, as Thou art holy, in all manner of Converſation.

2.

Fix my Thoughts, my Hopes, and my Affections, upon Heaven, and heavenly Things. Engage all the Powers and Faculties of my Soul to love and delight in Thee; and to endeavour (as much as is poſſible) to be like Thee in all the imitable Perfections of thy Nature. Make my Heart the Seat of Prayer and holy Meditation; and my Body a fit Temple for thy Holy Spirit to dwell in; that the one being inur'd to ſpiritual Objects, and the other continually exerciſed to Godlineſs, I may be prepar'd, both in Body and Soul, to paſs Eternity in the Contemplation of thy glorious Excellencies; through Jeſus Chriſt our Lord, who with Thee, and the Holy Ghoſt, liveth and reigneth one God, World without end. *Amen.*

3.

To the bleſſed and only Potentate, the King of Kings, and Lord of Lords; who only hath Immortality; dwelling in the Light which no Man can approach unto; whom no Man hath ſeen, nor can ſee: Unto Him be Honour and Power everlaſting. Amen. 1 Tim. vi. 15, 16.

Wedneſday-Noon.

The Excellency and Advantages of the Chriſtian Religion.

I.

It contains a full and clear Revelation of all thoſe Truths and Doctrines that are neceſſary to be known and believ'd by us, in order to our attaining everlaſting Salvation.

GOD, who at ſundry Times, and in divers Manners, ſpake in Time paſt unto the Fathers by the Prophets,

Hath in theſe laſt Days ſpoken unto us by his Son, whom He hath appointed Heir of all things, by whom alſo He made the Worlds, *Heb.* i. 1, 2.

In Him was Life: And the Life was the Light of Men.

That was the true Light, that lighteth every Man that cometh into the World.

For the Law was given by Moſes: But Grace and Truth came by Jeſus Chriſt.

No Man hath ſeen God at any time: The only-begotten Son, which is in the Boſom of the Father, He hath declared Him, *Joh.* i. 4, 9, 17, 18.

All things are deliver'd unto me of my Father; and

d no Man knoweth the Son but the Father; ither knoweth any Man the Father, ſave the n, and he to whomſoever the Son will reveal im, *Matt.* xi. 27.

I am the Way, and the Truth, and the Life: o Man cometh unto the Father but by me.

If ye had known me, ye ſhould have known the ther alſo; and from henceforth ye know Him, d have ſeen Him.

For he that hath ſeen me, hath ſeen the Father, *h.* xiv. 6, 7, 9.

Henceforth I call you not Servants; for the rvant knoweth not what his Lord doth: But have call'd you Friends; for all things that I ve heard of my Father, I have made known to you, *Joh.* xv. 15.

Bleſſed are your Eyes, for they ſee; and your rs, for they hear:

For verily I ſay unto you, that many Prophets d righteous Men have deſir'd to ſee thoſe things ich ye ſee, and to hear thoſe things which ye r, and have not heard them.

But unto you it is given to know the Myſte- s of the Kingdom of Heaven, *Joh.* xiii. 16, , 11.

Eye hath not ſeen, nor Ear heard, neither have red into the Heart of Man, the Things which d hath prepar'd for them that love Him;

But God hath revealed them unto us, by his irit, 1 *Cor.* ii. 9, 10.

Having made known unto us the Myſtery of his ill, according to his good Pleaſure which He h purpos'd in Himſelf;

That in the Diſpenſation of the Fulneſs of mes, He might gather together in one all things Chriſt, both which are in Heaven, and which in Earth; even in Him;

In whom alſo we have obtain'd an Inheritance, ng predeſtinated according to the Purpoſe of Grace; who worketh all Things after the unſel of his own Will, *Eph.* i. 9,—11. Who

Who hath deliver'd us from the Power of Darkneſs, and tranſlated us into the Kingdom of his Dear Son;

In whom we have Redemption through his Blood, even the Forgiveneſs of Sins, *Col.* i. 13, 14.

For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus;

Who gave himſelf a Ranſom for all, to be teſtified in due Time, 1 *Tim.* ii. 5, 6.

To open their Eyes, and to turn them from Darkneſs to Light; and from the Power of Satan unto God: That they might receive Forgiveneſs of Sins, and Inheritance among them which are ſanctified, by Faith that is in Him, *Act.* xxvi. 18.

II.

It gives us a plain and perfect Law for the Direction of our Practice, and the Government of our Lives.

Think not that I am come to deſtroy the Law and the Prophets: I am not come to deſtroy, but to fulfil.

For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of Heaven.

Ye have heard that it was ſaid by them of old time, Thou ſhalt not Kill; and whoſoever ſhall kill, ſhall be in danger of the Judgment:

But I ſay unto you, that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment: And whoſoever ſhall ſay to his Brother, Raca, ſhall be in Danger of the Council: But whoſoever ſhall ſay, Thou Fool, ſhall be in Danger of Hell-Fire.

Ye have heard that it was ſaid by them of old Time, Thou ſhalt not commit Adultery:

But I ſay unto you, that whoſoever looketh on

Woman to luſt after her, hath committed Adultery with her already in his Heart.

Again, ye have heard that it hath been ſaid by them of old Time, Thou ſhalt not forſwear thy ſelf:

But I ſay unto you, Swear not at all;

But let your Communication be Yea, yea; Nay, nay; for whatſoever is more than theſe, cometh of Evil.

Ye have heard that it hath been ſaid, An Eye for an Eye, and a Tooth for a Tooth:

But I ſay unto you, That ye reſiſt not Evil;

But love your Enemies; bleſs them that curſe you; do good to them that hate you; and pray for them that deſpitefully uſe you and perſecute you:

That ye may be the Children of your Father which is in Heaven; for He maketh his Sun to riſe on the Evil, and on the Good; and ſendeth rain on the Juſt, and on the Unjuſt.

Be ye therefore perfect, as your Father which is in Heaven is perfect, *Matt.* v. 17, &c.

Caſt off the Works of Darkneſs; and put on the Armour of Light.

Walk honeſtly as in the Day; not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying:

But put ye on the Lord Jeſus Chriſt, and make no proviſion for the Fleſh, to fulfil the Luſts thereof, *Rom.* xiii. 13,——15.

This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the Luſt of the Fleſh.

Now the Works of the Fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs,

Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies;

Envyings, Murders, Drunkenneſs, Revellings, and ſuch like; of the which I tell you before, as I have alſo told you in time paſt, that they

which do ſuch Things, ſhall not inherit the Kingdom of God.

But the Fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Truth, Meekneſs, Temperance, *Gal.* v. 16, 19, &c.

III.

It aſſures us of the Forgiveneſs of our Sins, and our Reconciliation to God, through the Mediation of his Son our Saviour Jeſus Chriſt.

Come unto me all ye that labour and are heavy laden, and I will give you Reſt, *Matt.* xi. 28.

For the Son of Man is come to ſave that which was loſt, *Matt.* xviii. 11.

This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, 1 *Tim.* i. 15.

Neither is there Salvation in any other; for there is none other Name under Heaven given among Men whereby we muſt be ſaved, *Acts* iv. 11.

But now is manifeſted the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference.

For all have ſinned, and come ſhort of the Glory of God;

Being juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus,

Whom God hath ſet forth to be a Propitiation, thro' Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God, *Rom.* iii. 20, &c.

Therefore being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt.

For when we were yet without Strength, in due Time Chriſt died for the Ungodly.

And herein God commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us.

Much

Much more then, being now juſtified by his Blood, we ſhall be ſav'd from Wrath through Him.

For if when we were Enemies, we were reconciled to God by the Death of his Son; much more being reconcil'd, we ſhall be ſav'd by his Life, *Rom.* v. 1, *&c.*

God having predeſtinated us unto the Adoption of Children, by Jeſus Chriſt to Himſelf, according to the good Pleaſure of his Will,

To the Praiſe of the Glory of his Grace, wherein He hath made us accepted in the Beloved;

In whom we have Redemption through his Blood, the Forgiveneſs of Sins, according to the Riches of his Grace;

Wherein He hath abounded towards us in all Wiſdom and Prudence, *Eph.* i. 5, *&c.*

Theſe Things I write unto you, that ye ſin not: And if any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous:

And He is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World, 1 *Joh.* ii. 1, 2.

Likewiſe I ſay unto you, that joy ſhall be in Heaven over one Sinner that repenteth, more than over ninety and nine juſt Perſons that need no Repentance, *Luk.* xv. 7.

IV.

affords us ſufficient Power and Ability for the Performance of our Duty.

Work out your own Salvation with fear and trembling:

For it is God that worketh in you, both to will and to do of his good Pleaſure, *Phil.* ii. 12, 13.

With Man this is impoſſible; but with God all things are poſſible, *Matt.* xix. 26.

And God is faithful, who will not ſuffer you to

be tempted above that ye are able, but will with the Temptation alſo make a Way to eſcape, that ye may be able to bear it, 1 *Cor.* x. 13.

Leſt I ſhould be exalted above meaſure thro' the Abundance of the Revelations, there was given to me a Thorn in the Fleſh, the Meſſenger of Satan to buffet me.

For this thing I beſought the Lord thrice, that it might depart from me.

And He ſaid unto me, My Grace is ſufficient for Thee, for my Strength is made perfect in Weakneſs: Moſt gladly therefore will I rather glory in my Infirmities, that the Power of Chriſt may reſt upon me.

Therefore I take pleaſure in Infirmities, in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſt's ſake; for when I am weak then am I ſtrong, 2 *Cor.* xii. 7, *&c.*

For God hath not given us the Spirit of Fear but of Power, and of Love, and of a ſound Mind 2 *Tim.* i. 7.

Likewiſe the Spirit alſo helpeth our Infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh Intерceſſion for us, with Groanings which cannot be utter'd, *Rom.* viii. 26.

And ſuch Truſt have we thro' Chriſt, to God ward.

Not that we are ſufficient of our Selves, to think any thing as of our Selves; but our ſufficiency is of God, 2 *Cor.* iii. 4, 5.

For though we walk in the Fleſh, we do not war after the Fleſh.

(For the Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of ſtrong Holds.)

Caſting down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt, 2 *Cor.* x. 3, *&c.*

V.

It gives us the higheſt Aſſurance of the Immortality of our Souls, and the Judgment of the laſt Day; and of the everlaſting Rewards and Puniſhments of the World to come.

Be not afraid of them which kill the Body, and after that, have no more that they can do.

But I will forewarn you whom ye ſhall fear; fear Him, who after He hath killed, hath Power to caſt both Body and Soul into Hell: yea, I ſay unto you, fear Him, *Luk.* xii. 4, 5.

For what is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? Or what ſhall a Man give in Exchange for his Soul?

For the Son of Man ſhall come in the Glory of his Father, with his Angels; and then He ſhall reward every Man according to his Works, *Matt.* xvi. 25, *&c.*

And when the Son of Man ſhall come in his Glory, and all the holy Angels with Him, then ſhall He ſit upon the Throne of his Glory:

And before Him ſhall be gather'd all Nations; and He ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats:

And He ſhall ſet the Sheep on his right Hand, and the Goats on his left.

Then ſhall the King ſay unto them on his right Hand, Come, ye Bleſſed of my Father, inherit the Kingdom, prepar'd for you from the Foundation of the World.

Then ſhall He ſay alſo unto them on his left Hand, Depart from me, ye curſed, into everlaſting Fire, prepar'd for the Devil and his Angels.

Theſe ſhall go away into everlaſting Puniſhment: But the Righteous into Life Eternal, *Matt.* xxv. 31, *&c.*

Verily, verily, I ſay unto you, the Hour is coming

ing, and now is, when the Dead ſhall hear the Voice of the Son of God; and they that hear Him ſhall live.

For as the Father hath Life in Himſelf; ſo hath He given to the Son, to have Life in Himſelf.

And hath given Him Authority to execute Judgment alſo, becauſe He is the Son of Man.

Marvel not at this: For the Hour is coming, in the which all that are in their Grave ſhall hear his Voice;

And ſhall come forth: They that have done Good, to the Reſurrection of Life; and they that have done Evil, to the Reſurrection of Damnation, *Joh.* v. 25, *&c.*

Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father.

But the Son of Man ſhall ſend his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do Iniquity,

And ſhall caſt them into a Furnace of Fire: There ſhall be wailing and gnaſhing of Teeth. *Matt.* xiii. 43, 41, 42.

The ſame ſhall drink of the Wine of the Wrath of God, which is pour'd out without Mixture into the Cup of his Indignation; and ſhall be tormented with Fire and Brimſtone, in the Preſence of the holy Angels, and in the Preſence of the Lamb.

And the Smoke of their Torment aſcendeth up for ever and ever; and they have no Reſt Day nor Night, *Rev.* xiv. 10, 11.

Now the Lord deliver us from every evil Work and preſerve us unto his Heavenly Kingdom.

To Him who hath ſav'd us, and call'd us with an holy Calling, not according to our Works, but according to his own Purpoſe and Grace which was given us in Chriſt Jeſus before the World began;

But is now made manifeſt, by the Appearing of our Saviour Jeſus Chriſt, who hath aboliſh'd Death, and brought Life and Immortality to Light through the Goſpel;

To Him be Glory for ever and ever. *Amen.* 2 *Tim.* iv. 18. ch. i. 9, 10.

I.

God be merciful to me a Sinner.

Our Father which art, &c.

II.

A Thankſgiving for the Benefits of the Chriſtian Religion: And Prayer that we may walk worthy of the Vocation wherewith we are called.

1.

BLeſſed be God, the Father of Lights, from whom every good and perfect Gift cometh! who, by the Light of the glorious Goſpel of Chriſt ſhining into our Hearts, hath deliver'd us from the Power of Darkneſs, and tranſlated us into the Kingdom of his dear Son; and thereby hath made us Partakers of the Grace of our Lord Jeſus Chriſt, and of the Love of God, and of the Communion of the Holy Ghoſt. Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man, the Things which God hath prepar'd for them that love Him: But God hath reveal'd them unto us by his Spirit. Bleſſed be God.

2.

I receive, O Lord, with all Thankfulneſs, the manifold Teſtimonies Thou haſt given us, of thy incomprehenſible Love and Favour towards us, thro' thy dearly-beloved Son, in whom Thou

haſt reconcil'd the World to thy ſelf. And moſt humbly I bow my Knees unto Thee, the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is nam'd, that Thou wouldſt grant me, according to the Riches of thy Glory, to be ſtrengthned with Might, by thy Spirit, in the inner Man; that Chriſt may dwell in my Heart by Faith; and that I being rooted and grounded in Love, may be able to comprehend, with all Saints, what is the Length, and Breadth, and Depth, and Heighth; and to know the Love of Chriſt, which paſſeth Knowledge; that I may be fill'd with all the Fulneſs of God.

3.

Imprint on my Heart, O bleſſed God, I beſeech Thee, ſuch a lively Senſe of the tranſcendent Glory of thy Majeſty, and the exceeding Riches of thy Grace, as may make me earneſtly deſirous to have thy Image form'd in my Soul; that being holy as Thou art holy, I may be Partaker of the Divine Nature; and walk worthy of God, who hath call'd me unto his Kingdom and Glory.

4.

O Thou, who art the Author and Finiſher of our Faith! Pity, I beſeech Thee, the Infirmities of thy Servant, and graciouſly aſſiſt my ſincere Endeavours to withdraw my Affections from ſenſible Things, and to raiſe and enlarge my Mind into a clearer, and more comprehenſive View of the eternal Joys of the next World. Vouchſafe, I humbly pray Thee, to enlighten the Eyes of my Underſtanding, that I may know more and more what is the Hope of thy Heavenly Calling; and what the Riches of the Glory of thy Inheritance in the Saints; and what the exceeding Greatneſs of thy Power to us-ward, who believe according to the Working of thy mighty Power which wrought in Chriſt, when Thou didſt raiſe Him from the Dead, and ſet Him at thy own right Hand

Hand in the heavenly Places. And grant, O gracious Lord, that having this Hope in me, I may purifie my Self, as Thou art pure; and run with Patience the Race Thou haſt ſet before me: That carrying this Teſtimony with me out of the World, that I have pleas'd Thee, Thou may'ſt receive me to thy Self, to be glorified with Thee in thy Heavenly Kingdom, and to rejoice before Thee for ever and ever, through Jeſus Chriſt our Lord. *Amen.*

5.

Now the God of Hope fill me with all Joy and Peace in Believing; that I may abound in Hope, through the Power of the Holy Ghoſt, Rom. xv. 13.

Giving Thanks unto the Father, who hath made me meet to be partaker of the Inheritance of the Saints in Light, Col. i. 12.

Thurſday-Noon.

The peculiar Obligation of Chriſtians to Holineſs of Life.

I.

To perſuade and oblige us to lead holy and virtuous Lives, was the principal Deſign of our Saviour's Coming into the World: To the Promoting of which, not only his Doctrines and Precepts, but his Life, and Death, and Reſurrection, &c. have a manifeſt and direct tendency.

THE Grace of God that bringeth Salvation, hath appear'd to all Men,

Teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World;

Looking

Looking for that bleſſed Hope, and the glorious Appearing of the great God, and our Saviour Jeſus Chriſt,

Who gave Himſelf for us, that He might redeem us from all Iniquity, and purifie unto Himſelf a peculiar People, zealous of good Works, *Tit.* ii. 11, *&c.*

Ye are not your own:

For ye are bought with a Price. Therefore glorifie God in your Body, and in your Spirit, which are God's, 1 *Cor.* vi. 19, 20.

Chriſt died for all, that they who live, ſhould not henceforth live unto themſelves, but unto Him who died for them, and roſe again, 2 *Cor.* v. 15.

For none of us liveth to himſelf; and no Man dieth to himſelf.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore, or die, we are the Lord's.

For to this end Chriſt both died, and roſe, and revived; that He might be Lord both of the Dead and Living, *Rom.* xiv. 7, &c.

Wherefore gird up the Loins of your Mind: Be ſober, and hope to the End, for the Grace that is to be brought unto you, at the Revelation of Jeſus Chriſt;

As obedient Children, not faſhioning your Selves according to the former Luſts, in your Ignorance:

But as He which has call'd you is holy; ſo be ye holy in all manner of Converſation.

Becauſe it is written, Be ye holy, for I am holy.

And if ye call on the Father, who, without reſpect of Perſons, judgeth according to every Man's Work, paſs the Time of your ſojourning here in fear.

Foraſmuch as ye know, that ye were not redeem'd

Reem'd with corruptible Things, as Silver and Gold, from your vain Converſation;

But with the precious Blood of Chriſt, as of a Lamb without blemiſh, and without ſpot, 1 *Pet.* i. 13, *&c.*

Who his own ſelf bare our Sins in his own Body on the Tree, that we being dead to Sin, might live unto Righteouſneſs, by whoſe Stripes ye are heal'd, 1 *Pet.* ii. 24.

For Chriſt loved the Church, and gave Himſelf for it:

That He might ſanctifie and cleanſe it with the Waſhing of Water, by the Word;

That He might preſent it to Himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh, *Eph.* v, 25, &c.

II.

This is what every one of us ſolemnly engaged to do at our Baptiſm.

Know ye not that ſo many of us as were baptiz'd into Jeſus Chriſt, were baptiz'd into his Death?

Therefore we are buried with Him by Baptiſm, that like as Chriſt was rais'd from the Dead, by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life.

For if we have been planted together in the Likeneſs of his Death; we ſhall be alſo in the Likeneſs of his Reſurrection:

Knowing that the old Man is crucified with Him, that the Body of Sin might be deſtroy'd; that henceforth we ſhould not ſerve Sin.

For he that is dead, is freed from Sin.

Now if we be dead with Chriſt, we believe that we ſhall alſo live with Him:

Knowing that Chriſt being rais'd from the Dead, dieth no more; Death hath no more Dominion over Him.

For

For in that He died, He died unto Sin once; but in that He liveth, He liveth unto God.

Likewiſe reckon ye alſo your Selves to be dead indeed unto Sin; but alive unto God, thro' Jeſus Chriſt our Lord.

Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof.

Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin: But yield your Selves unto God, as thoſe that are alive from the Dead; and your Members as Inſtruments of Righteouſneſs unto God, *Rom.* vi. 3, *&c.*

Circumciſion verily profiteth, if thou keep the Law: But if thou be a Breaker of the Law, thy Circumciſion is made Uncircumciſion.

For he is not a Jew, that is one outwardly; neither is that Circumciſion, which is outward in the Fleſh.

But he is a Jew, which is one inwardly; and Circumciſion is that of the Heart, in the Spirit, and not in the Letter; whoſe Praiſe is not of Men, but of God, *Rom.* ii. 25, &c.

Even ſo Baptiſm doth alſo now ſave us; not the putting away of the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God, 1 *Pet.* iii. 21.

For we are the Circumciſion, which worſhip God in the Spirit; and rejoice in Chriſt Jeſus, *Phil.* iii. 3.

In whom alſo ye are circumcis'd, with the Circumciſion made without Hands; in putting away the Body of the Sins of the Fleſh, by the Circumciſion of Chriſt;

Buried with Him in Baptiſm; wherein alſo ye are riſen with Him, thro' the Faith of the Operation of God, who hath rais'd Him from the Dead.

If ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth at the right Hand of God.

For ye are dead; and your Life is hid with Chriſt in God, *Col.* ii. 11, 12. Chap. iii. 1,---3.

For as many of you as have been baptiz'd into Chriſt, have put on Chriſt, *Gal.* iii. 27.

And have been taught by Him, as the Truth is in Jeſus;

That ye put off, concerning the former Converſation, the old Man, which is corrupt, according to the deceitful Luſts;

And be renewed in the Spirit of your Mind;

And that ye put on the new Man, which after God is created in Righteouſneſs and true Holineſs, *Eph.* iv. 21, &c.

III.

A holy Life is eſſential to the Character of a Chriſtian, and is made the Condition of Salvation in the Goſpel Covenant.

Jeſus came into Galilee, preaching the Goſpel of the Kingdom of God.

And ſaying, The Time is fulfill'd, and the Kingdom of God is at Hand; Repent ye, and believe the Goſpel, *Mar.* i. 14, 15.

Repent, and be converted, that your Sins may be blotted out, when the Times of Refreſhing ſhall come from the Preſence of the Lord, *Acts* iii. 9.

Verily, I ſay unto you, except ye be converted, and become as little Children, ye cannot enter into the Kingdom of Heaven, *Matt.* vii. 21.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven, *Matt.* vii. 21.

If thou wilt enter into Life, keep the Commandments, *Matt.* xix. 17.

If ye continue in my Word, then are ye my Diſciples indeed, *Joh.* viii. 31.

If any Man ſerve me, let him follow me; and where

where I am, there ſhall alſo my Servant be: If any Man ſerve me, him will my Father Honour, *Joh.* xii. 26.

I am the true Vine, and my Father is the Huſbandman.

Every Branch in me that beareth not Fruit, He taketh away; and every Branch that beareth Fruit, He purgeth, that it may bear more Fruit.

Herein is my Father glorified, that ye bear much Fruit: So ſhall ye be my Diſciples indeed, *Joh.* xv. 1, 2, 8.

And hereby do we know that we know Him, if we keep his Commandments.

He that ſaith, I know Him, and keepeth not his Commandments, is a Liar, and the Truth is not in Him.

But whoſo keepeth his Word, in him verily is the Love of God perfected: Hereby know we that we are in Him.

He that ſaith, he abideth in Him, ought himſelf alſo ſo to walk, as he walk'd, 1 *Joh.* ii. 3, &c.

And now, little Children, abide in Him, that when He ſhall appear, ye may have Confidence, and not be aſham'd before Him at his Coming.

If ye know that He is righteous, ye know that every one that doth Righteouſneſs is born of Him, 1 *Joh.* ii. 28, 29.

Whoſoever abideth in Him, ſinneth not: Whoſoever ſinneth, hath not ſeen Him, neither known Him.

Little Children, let no Man deceive you, he that doth Righteouſneſs is righteous, even as He is righteous.

He that committeth Sin is of the Devil; for the Devil ſinneth from the Beginning: For this purpoſe the Son of God was manifeſted, that He might deſtroy the Works of the Devil.

In this the Children of God are manifeſt, and the Children of the Devil: Whoſoever doth not

Righ-

Righteouſneſs, is not of God; neither He that oveth not his Brother, 1 *Joh.* iii. 4, &c.

Whoſoever is born of God, ſinneth not; but e that is begotten of God, keepeth himſelf; and hat wicked one toucheth him not, 1 *Joh.* v. 18.

IV.

Without Holineſs we ſhall not be capable of the Happineſs deſign'd for pious Chriſtians in Heaven.

Beloved, now are we the Sons of God: And doth not yet appear what we ſhall be; but e know, that when He ſhall appear, we ſhall be ke Him; for we ſhall ſee Him as He is.

And every Man that hath this Hope in him, urifieth himſelf, even as He is pure, 1 *Joh.* iii. 3.

Bleſſed are the Pure in Heart; for they ſhall e God, *Matt.* v. 8.

But except a Man be born again, he cannot ſee e Kingdom of God.

Except a Man be born of Water and the Spi-, he cannot enter into the Kingdom of God.

That which is born of the Fleſh, is Fleſh; and at which is born of the Spirit, is Spirit, *Joh.* . 3, &c.

They that are after the Fleſh, do mind the ings of the Fleſh; and they that are after the irit, the things of the Spirit.

For to be carnally minded is Death; but to be iritually minded is Life and Peace.

Becauſe the carnal Mind is Enmity againſt God: r it is not ſubject to the Law of God, neither deed can be.

So then, they that are after the Fleſh cannot eaſe God.

But ye are not in the Fleſh, but in the Spirit, ſo be that the Spirit of God dwelleth in you: ow if any Man have not the Spirit of Chriſt, is none of his.

And

And if Chriſt be in you, the Body is dead because of Sin; but the Spirit is Life, becauſe of Righteouſneſs.

But if the Spirit of Him that raiſed up Jeſus from the Dead, dwell in you: He that raiſed up Chriſt from the Dead, ſhall alſo quicken your mortal Bodies, by his Spirit that dwelleth in you:

Therefore, Brethren, we are Debtors, not to the Fleſh, to live after the Fleſh:

For if ye live after the Fleſh, ye ſhall die; but if ye thro' the Spirit do mortifie the Deeds of the Fleſh, ye ſhall live.

For as many as are led by the Spirit of God they are the Sons of God.

For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.

The Spirit it ſelf beareth Witneſs with our Spirit, that we are the Children of God;

And if Children, then Heirs; Heirs of God and Joint-Heirs with Chriſt, *Rom.* viii. 5, &c.

Be not *therefore* deceiv'd; God is not mock'd: for whatſoever a Man ſoweth, that ſhall he alſo reap.

He that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption: But he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting. *Gal.* vi. 7, 8.

V.

Diſobedience in a Chriſtian, is a Crime of a more heinous Nature, and will be more ſeverely puniſhed in the Day of Judgment.

Moſes truly ſaid unto the Fathers; A Prophet ſhall the Lord your God raiſe up unto you, of your Brethren, like unto me, Him ſhall ye hear in all things whatſoever He ſhall ſay unto you.

A

And it ſhall come to paſs, that every one that will not hear that Prophet, ſhall be deſtroy'd among the People, *Act.* iii. 22, 23.

And now alſo the Ax is laid unto the Root of the Tree: Therefore every Tree which bringeth not forth good Fruit, is hewn down, and caſt into the Fire, *Matt.* iii. 10.

Wo unto thee Chorazin; wo unto thee Bethſaida: For if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Aſhes.

But I ſay unto you, it ſhall be more tolerable for Tyre and Sidon in the Day of Judgment, than for you, *Matt.* xi. 21, 22.

For that Servant which knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes:

But he that knew not, but did commit things worthy of Stripes, ſhall be beaten with few Stripes. For unto whomſoever much is given, of him ſhall be much requir'd; and to whom Men have committed much, of him will they ask the more, *Luk.* xii. 47, 48.

For the Wrath of God is reveal'd from Heaven againſt all Ungodlineſs and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs, *Rom.* i. 18.

And thinkeſt thou this, O Man, that judgeſt them that do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God?

Or deſpiſeſt thou the Riches of his Goodneſs, and Forbearance, and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance?

But after thy hardneſs and impenitent Heart, treaſureſt up unto thy ſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God;

Who will render to every Man according to his Deeds; *Rom.* ii. 3, &c.

When the Lord Jesus shall be revealed from Heaven with his mighty Angels,

In flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ:

Who shall be punish'd with everlasting Destruction, from the Presence of the Lord, and from the Glory of his Power, 2 *Thess.* i. 7, &c.

There shall be Weeping and gnashing of Teeth; when ye shall see Abraham, and Isaac, and Jacob, in the Kingdom of God, and you your selves shut out, *Luk.* xiii. 29.

I know thy Works, that thou hast a Name that thou livest, and art dead.

Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy Works perfect before God.

Remember therefore how thou hast received and heard, and hold fast, and repent: If therefore thou shalt not watch, I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee, *Rev.* iii. 1, &c.

Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any time we should let them slip.

For if the Word spoken by Angels was stedfast, and every Transgression received a just Recompence of Reward;

How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirm'd unto us by them that heard Him;

God also bearing them witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost? *Heb.* ii. 1,——4.

For if we Sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins;

But a fearful looking for of Judgment, and fiery
dignation, which ſhall devour the Adverſaries.
He that deſpis'd Moſes's Law, died without
ercy:
Of how much ſorer Puniſhment ſuppoſe ye,
all he be thought worthy, who hath trodden un-
r Foot the Son of God, and hath counted the
ood of the Covenant wherewith he was ſancti-
ed an unholy thing, and hath done deſpite unto
e Spirit of Grace?

I.

God be merciful to me a Sinner!

Our Father which art, &c.

II.

A Prayer that we may live anſwerably to the Obligation of our Chriſtian Profeſſion, that ſo we may be entitled to the Promiſes of the Goſpel-Covenant.

1.

BLeſſed be the God and Father of our Lord
Jeſus Chriſt, who ſo loved the World, that
e gave his only begotten Son, that whoſoever
lieveth in Him ſhould not periſh, but have ever-
ſting Life! And bleſſed be Jeſus Chriſt the Son
God, and the only Mediator between God and
an, who humbled himſelf, even to the Death of
e Croſs, that we might live thro' Him, and is
w ſet down at the right Hand of God, where
e ever liveth tomake Interceſſion for us!

2.

I beſeech Thee, O Lord, that Thou wouldſt fit
d prepare me more and more, for that eternal
edemption which Chriſt hath obtain'd for us.

Give me that Repentance towards God, and Faith towards our Lord Jeſus Chriſt, which will entitle me to the Benefits of his Death and Paſſion: And grant, that the Grace of God, which bringeth Salvation, may effectually teach and perſuade me to deny Ungodlineſs and worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World; looking for that bleſſed Hope, and the glorious Appearing of the great God, and our Saviour Jeſus Chriſt, who gave Himſelf for us that He might redeem us from all Iniquity, and purifie us to Himſelf a peculiar People, zealous of good Works.

3.

Diſpoſe me, O Heavenly Father, ſo to obey the Precepts, that I may inherit the Promiſes of the Goſpel. Bleſs me, O Lord, with all ſpiritual Bleſſings in Chriſt. Bleſs me in Forgiving my Iniquities: and bleſs me in Turning me from my Iniquity. Oh! let the Blood of Jeſus, that Lamb of God, which takes away the Sins of the World, cleanſe me from all Sin; and purge my Conſcience from dead Works, to ſerve Thee the living God.

4.

Give me, O Lord, ſo to know Chriſt, and the *Life*, that He may be form'd in my Heart, and live in me; that the ſame Mind may be in me which was in Chriſt; and that I may be in the World, as He was in the World. Give me ſo to know Chriſt, and his *Death*, that I may be made conformable to it, and may feel the Virtue and Power of the Croſs of Chriſt within me, in being crucified to the World, and having the World crucified to me; and in Crucifying the Flesh with the Affections and Luſts: That the Body of Sin may be deſtroy'd, and that henceforth I may not ſerve Sin, nor obey it in the Luſt thereof. Give me alſo ſo to know Chriſt, and the Power of his *Reſurrection*; that like as Chriſt was raiſed from

om the Dead, by the Glory of the Father; ſo I
ſo may walk in newneſs of Life, and may mind
d ſeek thoſe things that are above, where
riſt ſitteth at the right Hand of God.

5.

Lord, make me ever mindful, that I am not my
n; but am bought with a Price, even with the
ecious Blood of thy beloved Son. And oh!
t the Conſideration of this aſtoniſhing Inſtance
the Divine Love and Mercy, may ſo powerful-
affect my Heart, that I may be perſuaded there-
to glorifie Thee in my Body, and in my Spirit,
ich are thine; and to live henceforward, not
to my Self, but unto Him that died for me.
hile I live, O Lord, I will praiſe thy Name:
ill ſing Praiſes unto my God, while I have my
ng. O let me ſhew forth thy Praiſe, not only
h my Lips, but in my Life: Let me praiſe
d glorifie Thee, by ordering my Converſation
ght, by devoting my Heart to thy Fear, and
offering up my Self a living Sacrifice, holy,
d acceptable unto Thee, O God, which is my
ſonable Service.

6.

Now the God of all Grace, who hath called me
o his Eternal Glory by Chriſt Jeſus, ſtabliſh,
ngthen, ſettle me:
To Him be Glory and Dominion for ever and
Amen.

Friday-Noon.

The Redemption of the World by Jesus Christ; his Death upon the Cross for us and the Duty and Reward of taking up our Cross, and following Him.

I.

IN the Beginning was the Word, and the Word was with God, and the Word was God.

The same was in the Beginning with God.

All Things were made by Him, and without Him was not any thing made that was made.

And the Word was made Flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten of the Father,) full of Grace and Truth, *Joh.* i. 1, 2, 3, 14.

In this was manifested the Love of God toward us, because that God sent his only-begotten Son into the World, that we might live thro' Him.

Herein is Love, not that we loved God, but that He loved us, and sent his Son to be the Propitiation for our Sins, 1. *Joh.* iv. 9, 10.

And as Moses lifted up the Serpent in the Wilderness; even so *was* the Son of Man lifted up;

That whosoever believeth in Him, should not perish, but have everlasting Life, *Joh.* iii. 14, 15.

And those things which God before had shewed by the Mouth of all his Prophets, that Christ should suffer, He hath so fulfill'd, *Acts* iii. 18.

For the Son of Man *was* betray'd unto the Chief Priests, and unto the Scribes, and they condemned Him to Death.

And deliver'd Him to the Gentiles, to Mock and to Scourge, and to Crucifie Him, *Matt.* xx. 18, 19.

An

And they took Jeſus, and led Him away:

And He bearing his Croſs, went forth into a Place, called the Place of a Scull, which is called in the Hebrew Golgotha,

Where they Crucified Him; and two *Thieves* with Him; on either ſide one, and Jeſus in the midſt.

After this, Jeſus knowing that all things were now accompliſhed, that the Scripture might be fulfill'd, ſaith, I Thirſt.

Now there was ſet a Veſſel full of Vinegar; and they filled a Spunge with Vinegar, and put it upon Hyſſop, and put it to his Mouth.

When Jeſus therefore had receiv'd the Vinegar, He ſaid, It is finiſh'd; and He bowed his Head, and gave up the Ghoſt, *Joh.* xix. 16, 17, 18, 28, 29, 30.

II.

Thus Chriſt Jeſus, who being in the Form of God, thought it not Robbery to be equal with God,

Made Himſelf of no Reputation; and took upon Him the Form of a Servant; and was made in the Likeneſs of Men:

And being found in Faſhion as a Man, He humbled Himſelf, and became obedient unto Death, even the Death of the Croſs, *Phil.* ii. 5,——8.

But He was wounded for our Tranſgreſſions; He was bruiſed for our Iniquities; the Chaſtiſement of our Peace was upon Him; and with his ſtripes we are healed.

All we, like Sheep, have gone aſtray; we have turn'd every one to his own Way; and the Lord hath laid on Him the Iniquity of us all.

He was Oppreſſed, and He was Afflicted; yet He open'd not his Mouth: He was brought as a Lamb to the Slaughter, and as a Sheep before her Shearers is dumb'd, ſo He open'd not his Mouth.

He was taken from Priſon, and from Judgment: And who ſhall declare his Generation? For He was cut off out of the Land of the Living; for the Tranſgreſſion of the People was He ſtricken.

And He made his Grave with the Wicked, and with the Rich in his Death; becauſe He had done no Violence, neither was any Deceit in his Mouth.

Yet it pleas'd the Lord to bruiſe Him; He hath put Him to Grief: When Thou ſhalt make his Soul an Offering for Sin, He ſhall ſee his Seed: He ſhall prolong his Days, and the Pleaſure of the Lord ſhall proſper in his Hand.

He ſhall ſee of the Travail of his Soul, and ſhall be ſatisfied: By his Knowledge ſhall my righteous Servant juſtifie many; for He ſhall bear their Iniquities.

Therefore will I divide Him a Portion with the Great; and He ſhall divide the Spoil with the Strong; becauſe He hath poured out his Soul unto Death, and He was number'd with the Tranſgreſſors, and He bare the Sin of many, and made Interceſſion for the Tranſgreſſors, *Iſai.* liii. 5, *&c.*

III.

Now God was in Chriſt, reconciling the World to Himſelf, not imputing their Treſpaſſes unto them.

He hath made Him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in Him, 2 *Cor.* v. 19, 21.

Chriſt alſo ſuffered for us, leaving us an Example, that we ſhould follow his Steps.

Who did no Sin, neither was Guile found in his Mouth.

Who when He was reviled, reviled not again; when He ſuffer'd, He threatned not; but committed Himſelf to Him who judgeth Righteouſly. 1 *Pet.* ii. 21, 22, 23.

An

'*And ye*, Beloved, think it not ſtrange concern-
ng the fiery Trial, which is to try you, as tho'
me ſtrange thing happen'd unto you.

But rejoice, inaſmuch as ye are partakers of
hriſt's Sufferings, that when his Glory ſhall be
eveal'd, ye may be glad alſo with exceeding Joy.

If ye be Reproached for the Name of Chriſt,
appy are ye; for the Spirit of Glory and of
od reſteth upon you, 1 *Pet.* iv. 12, 13, 14.

We muſt through much Tribulation enter
nto the Kingdom of God, *Acts* xiv. 22.

Yea, and all that will live godly in Chriſt Jeſus,
all ſuffer Perſecution, 2 *Tim.* iii. 12.

But if any Man ſuffer as a Chriſtian, let him not
e aſham'd, 1 *Pet.* iv. 16.

For as the Sufferings of Chriſt abound in us;
o our Conſolation alſo aboundeth by Chriſt, 2
or. i. 5.

And if we ſuffer with Him, we ſhall alſo reign
ith Him; If we deny Him, He will alſo deny
s, 2 *Tim.* ii. 12.

Whoſoever will come after me, let him deny
imſelf, and take up his Croſs, and follow me.

For whoſoever will ſave his Life, ſhall loſe it;
ut whoſoever ſhall loſe his Life for my ſake, and
he Goſpels, the ſame ſhall ſave it.

For what ſhall it profit a Man, if he gain the
hole World, and loſe his own Soul?

Or what ſhall a Man give in Exchange for his
oul?

Whoſoever therefore ſhall be aſham'd of me,
nd of my Words, in this adulterous and ſinful
eneration, of him alſo ſhall the Son of Man be
ham'd, when He cometh in the Glory of his
ather with the holy Angels, *Mark* viii. 34,---38.

Remember the Word that I ſaid unto you, the
ervant is not greater than the Lord; if they have
erſecuted me, they will alſo perſecute you,
oh. xv. 20.

In

In the World ye ſhall have Tribulation; bu be of good Chear, I have overcome the World, *Joh.* xvi. 3.

He that endureth unto the End ſhall be ſaved, *Matt.* x. 22.

Be thou faithful unto Death, and I will give thee a Crown of Life, *Rev.* ii. 10.

I.

God be merciful to me a Sinner!

Our Father, &c.

II.

A grateful Commemoration of Chriſt's Sufferings and Death; and Prayer that we may be Entitled to the Benefits of them; and that we may be willing, if need be, to lay down our Lives for Chriſt's ſake, who ſo freely laid down his Life for ours.

1.

O Eternal Son of God! the Brightneſs of thy Father's Glory, and the expreſs Image of his Perſon! God bleſſed for ever! Who, to ſave ſinful Men, waſt pleas'd to become Man, and to be, all thy Life long, a Man of Sorrows, and acquainted with Grief! Perſecuted, Reviled, Deſpiſed, Rejected, and at laſt Crucified as a Malefactor!

Favourably with Mercy behold thy Servant, whom Thou haſt redeemed with thy moſt precious Blood.

Thou that haſt taken away the Sins of the World!

Who haſt aboliſh'd, and overcome Death!

And deſtroy'd him that had the Power of it!

Have Mercy upon me.

And

And by thy precious Death and Paſſion, deliver me from this Body of Sin and Death.

2.

O Crucified Saviour! Remember, I beſeech Thee, that dreadful Hour when Thou waſt nail'd to a Croſs, and put to a moſt painful and ignominious Death for my ſake.

O remember how all thy Limbs were tortur'd and wreck'd! thy ſacred Head wounded with Thorns! thy Side pierc'd with a Spear! thy Hands and Feet rent and torn! and thy whole Body bruis'd and broken!

Lord, remember what unutterable Anguiſh then oppreſs'd thy afflicted Soul, when the Iniquities of us all were laid upon Thee; and Thou laboureſt under the Burthen of our Sins, and in the Extremity of Anguiſh, brokeſt out into that paſſionate Exclamation, My God, my God, why haſt Thou forſaken me!

O Lord Jeſus! was ever any Sorrow like unto thy Sorrow! Worthy art Thou, O Lamb that was ſlain, to receive all Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing!

3.

By the Merit of theſe thy bitter Sufferings, and by all the Love Thou haſt ſhewn to the Children of Men, I humbly beſeech Thee, O Lord, look graciouſly upon me; and interceed for me with thy Father, that, for thy ſake, He may be gracious unto me, and forgive me all my Sins, and lift up the Light of his Countenance upon me.

And grant, O bleſſed Saviour, that I may always bear in my Mind, ſuch a devout Remembrance, and Feeling of thy bitter Paſſion, as may be a powerful Protection of my Soul againſt all the Aſſaults of my ſpiritual Adverſaries; and effectually engage me to crucifie the Fleſh, with its Affections and Luſts; and to run with Patience the Race Thou haſt ſet before me; evermore looking

looking unto Thee, the Captain of our Salvation, who waſt made perfect thro' Suffering; and who, for the Joy that was ſet before Thee, didſt endure the Croſs, deſpiſing the Shame, and art now ſat down on the right Hand of the Throne of Glory.

4.

And I beſeech Thee, O bleſſed Jeſus! let the Senſe of thy wonderful Love, in Submitting to the worſt of Deaths for my ſake, inflame my Soul with ſuch an invincible Love of Thee, and with ſuch an ardent Zeal for thy Glory, that if ever thy Providence ſhould make it my Duty, I may readily and chearfully embrace Death, though armed with the utmoſt Terrors, rather than forſake Thee.

5.

Grant that I may rejoice in ſuch a happy Occaſion of Teſtifying the Sincerity and Fervour of my Affections towards Thee, and of ſhewing that Thou art the Delight of my Soul; that I may not only prefer Thee before all the Pleaſures and Satisfactions of Life; but that all the Torments and Pains of a violent Death, are not able to ſeparate me from Thee. Inſpire me with Courage and Reſolution from above, that no Difficulties nor Dangers may affright me from thy Service; and that the Apprehenſion of them, may never tranſport me beyond the Bounds of Chriſtian Decency and Moderation. *Lord, whither ſhall I go? Thou haſt the Words of Eternal Life!*

6.

O let the firm Belief of the immortal Joys, and the glorious Rewards Thou haſt prepared for thoſe that ſuffer for Thee, ſupport me under all the Cruelties of the moſt mercileſs Perſecutors. Let the Examples of thy holy Martyrs, who had Trial of cruel Mockings and Scourgings, of Bonds and Impriſonments; who were Stoned, who were ſawn aſunder, and ſlain with the Sword; ſtir me up with Patience and Fortitude, to be a Follower of

of them, who, through Faith and Patience inherit the Promiſes. Make me careful to *do* thy holy Will, that I may have comfort and joy in *Suffering* for it. Grant this, O bleſſed Lord, who didſt willingly lay down thy Life for me, and didſt riſe again from the Dead, and now ſitteſt at the right Hand of the Father, to interceed for all thy faithful Diſciples. *Amen.*

7.

Now to Jeſus Chriſt, who is the faithful Witneſs, and the Firſt-begotten of the Dead, and the Prince of the Kings of the Earth; unto Him that loved us, and waſh'd us from our Sins in his own Blood; to Him be Glory and Dominion for ever and ever, Rev. i. 5, 6.

And the Lord direct our Hearts into the Love of God, and into the patient Waiting for Chriſt, 1 Theſſ. iii. 5.

Saturday-Noon.

The Duty and Reward of Conſtancy, and Perſeverance in the Faith and Obedience of the Goſpel.

I.

NO Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God, *Luk.* ix. 62.

If ye continue in my Word, then are ye my Diſciples indeed, *Joh.* viii. 31.

If any Man be a Hearer of the Word, and not a Doer, he is like a Man beholding his natural Face in a Glaſs:

For

For he beholdeth himſelf, and goeth his way, and ſtraightway forgetteth what manner of Man he was.

But whoſo looketh into the perfect Law of Liberty, and continueth therein; he being not a forgetful Hearer, but a Doer of the Work, this Man ſhall be bleſſed in his Deed, *Jam.* i. 23, 24, 25.

Therefore we ought to give the more earneſt Heed to the Things which we have heard, leſt at any Time we ſhould let them ſlip, *Heb.* ii. 1.

For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt;

And have taſted the good Word of God, and the Powers of the World to come;

If they ſhall fall away, to renew them again unto Repentance, ſeeing they crucifie unto themſelves the Son of God afreſh, and put Him to an open ſhame.

For the Earth which drinketh in the Rain that cometh oft upon it, and bringeth forth Herbs meet for them by whom it is dreſs'd, receiveth Bleſſing from God:

But that which beareth Briars and Thorns, is rejected, and is nigh unto Curſing; whoſe end is to be burn'd.

But, Beloved, we are perſuaded better things of you, and things that accompany Salvation.

And we deſire that every one of you do ſhew the ſame Diligence, to the full aſſurance of Hope unto the End;

That ye be not ſlothful, but followers of them, who through Faith and Patience inherit the Promiſes, *Heb.* vi. 4,—— 9, 11, 12.

Theſe all died in Faith, not having receiv'd the Promiſes; but having ſeen them afar off; and were perſuaded of them, and embrac'd them, and confeſſed, that they were Strangers and Pilgrims on the Earth.

Some

Some were Tortur'd, not accepting Delive-rance; that they might receive a better Re-ſurrection.

And others had trial of cruel Mockings and Scourgings; yea moreover, of Bonds and Im-priſonment.

They were Stoned, they were ſawn aſunder, they were tempted, were ſlain with the Sword; they wandred about in Sheep-Skins and Goat-Skins, being deſtitute, afflicted, tormented; (of whom the World was not worthy;) they wan-dred in Deſerts, and in Mountains, and in Dens and Caves of the Earth, *Heb.* xi. 13, 35,—38.

Wherefore ſeeing we are encompaſſed with ſo great a Cloud of Witneſſes; let us lay aſide every Weight, and the Sin which does ſo eaſily beſet us; and let us run with Patience the Race that is ſet before us:

Looking unto Jeſus, the Author and Finiſher of our Faith; who, for the Joy that was ſet before Him, endured the Croſs, deſpiſing the Shame, and is now ſet down on the right Hand of the Throne of God.

For conſider Him who endured ſuch Contra-diction of Sinners againſt Himſelf; leaſt ye be wearied, and faint in your Minds, *Heb.* xii. 1, 2, 3.

And let us not be weary in Well-doing; for in due Seaſon we ſhall reap, if we faint not, *Gal.* vi. 9.

Being confident of this very thing, that He who hath begun a good Work in you, will per-form it until the Day of Chriſt, *Phil.* i. 6.

Who will render to every Man according to their Deeds:

To them, who by patient Continuance in Well-doing, ſeek for Glory, and Honour, and Immor-tality, Eternal Life, *Rom.* ii. 6, 7.

Caſt not away therefore your Confidence, which hath great Recompence of Reward.

For

For ye have need of Patience; that after ye have done the Will of God, ye might receive the Promiſe.

But if any Man draw back, my Soul ſhall have no pleaſure in Him, *Heb.* x. 35, 36, 38.

For if after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein and overcome; the latter End is worſe with them than the Beginning:

For it had been better for them not to have known the Way of Righteouſneſs, than after they have known it, to turn from the holy Commandment deliver'd unto them, 2 *Pet.* ii. 20, 21.

Wherefore lift up the Hands which hang down, and the feeble Knees;

Looking diligently, leſt any fail of the Grace of God; leſt any Root of Bitterneſs ſpringing up trouble you, *Heb.* xii. 12, 15.

Let us fear, leſt a Promiſe being left us of Entring into his Reſt, any ſhould come ſhort of it, *Heb.* iv. 1.

Brethren, be ye followers together of me, and mark them which walk ſo, as ye have us for an Example.

I count not my ſelf to have apprehended; but this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

I preſs toward the Mark, for the Prize of the high Calling of God in Chriſt Jeſus, *Phil.* iii. 13, 13, 14.

Wherefore, the rather, Brethren, give diligence to make your Calling and Election ſure; for if ye do theſe things ye ſhall never fall:

For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt, 2 *Pet.* i. 10, 11.

I.

I.

God be merciful to me a Sinner!

Our Father which art, &c.

II.

A ſolemn Dedication of our Selves to God; and Prayer for Grace, to make a faithful and bleſſed Uſe of all thoſe Means and Helps whereby we may be enabled to perſevere in the Faith and Obedience of the Goſpel.

1.

O Eternal Lord God, Heavenly Father! who deſireſt not the Death of a Sinner, but rather hat he may turn from his Wickedneſs and live; ook down, I humbly beſeech Thee, upon me, thy epraved, wretched Creature, who am aſham'd o lift up my Face unto Thee, when I conſider, ow miſerably I have defaced thy Image in my oul; and how, after all my religious Endeavours, y Nature is ſtill clogg'd with many unreaſonable uſts and Paſſions; how much Vanity and Imperinence there yet remains in my Mind; how much erverſeneſs in my Will; how much ſpiritual nd carnal Iniquity in my Affections and Appeites. Lord, I have been long ſtruggling with his Body of Sin and Death; and yet, upon all Occaſions, I find my ſelf ſtill too prone to ———. O my God, have pity on me; and, for thy inmite Mercies ſake, for the Sake of thy Dearly-eloved Son, in whom Thou art well-pleaſed, ardon, I beſeech Thee, all my Sins and Infirmiies; and create me again after thy Likeneſs, in ighteouſneſs and true Holineſs; that I may walk ence forward in Newneſs of Life; and with per-

fect Health and vigour of Soul, ſerve and glorifie Thee for ever.

2.

I come now before Thee, O Lord, to make a new Dedication of my Self to thy Service, and to implore the Aſſiſtance of thy Almighty Grace, to enable me to perform my religious Vows and Engagements. To Thee, O glorious Trinity, Father, Son, and Holy Ghoſt! I eternally devote my Self, my Soul and Body, and all the Powers and Faculties of both. I utterly abjure every ſinful Practice; and I promiſe, by thy gracious Aſſiſtance, from this time forth for evermore, to pay a ſincere Obedience to all thy Commandments. This, O Lord, in the Sincerity of my Soul, I do here vow unto thy Divine Majeſty: O Thou, who alone workeſt in us both to will and to do of thy good Pleaſure; and who haſt promiſed, that Thou wilt never leave nor forſake any of thoſe, who are truly deſirous to ſerve and pleaſe Thee: Let thy holy Spirit, I beſeech Thee, be ſo powerfully, and ſo continually preſent with me, that I may faithfully perform, what I ſo ſolemnly promiſed. Inſpire me more and more with Patience and Conſtancy of Mind; that I may ſtand faſt in theſe good Reſolutions, in Deſpite of all Temptations I ſhall ever meet with to the contrary. Suggeſt frequently to my Mind, thoſe holy Examples Thou haſt ſet before us in thy ſacred Word, eſpecially that of our bleſſed Saviour; and incline my Heart to imitate them in all virtuous and godly Living.

3.

And ſince I know that thou art Preſent with me whereſoever I am; and doſt always behold me, whatſoever I am doing: O do Thou poſſeſs my Soul with ſuch an habitual lively Senſe of this important Truth, as may be a conſtant Check to my ſinful Inclinations, and make me afraid of ever of-

offending Thee, and inceſſantly careful and ſolicitous to pleaſe Thee.

4.

Let thy bleſſed Spirit be my conſtant Monitor, to put me frequently upon the Conſideration of my Ways, and the ſerious Examination of all my Actions; that ſo whenever I go aſtray, I may immediately be convinced of it; and by a ſpeedy and unfeigned Repentance, recover my Self, before I have gone too far from my Duty. And grant, I beſeech Thee, that the Senſe of my paſt Failings, may render me more Watchful and Circumſpect for the future; that wherein ſoever I ſhall diſcover that I have done amiſs, I may henceforth be more ſtrictly upon my Guard, and more vigilant againſt thoſe Temptations that have been the Occaſion of my Falling.

5.

And that I may always ſerve Thee with freedom and alacrity, remove from me, I beſeech Thee, all unprofitable Sadneſs and Melancholy; and help me to acquire an even Tranquillity of Mind, and a becoming Chearfulneſs of Spirit: For which end, good Lord, do Thou inſpire me with a lively Senſe, and earneſt Expectation of that bliſsful State, towards which I am Travelling; that having this glorious Proſpect always in my Eye, I may run the Way of thy Commandments with Pleaſure; and forgetting thoſe Things which are behind, and reaching forth unto thoſe Things which are before, may be ſtill preſſing forward towards the Mark, for the Prize of thy high Calling in Chriſt Jeſus.

6.

Finally, that I may be more and more ſtrengthen'd and confirm'd in the good Reſolutions I have have now made, ſtir me up, I beſeech Thee, to a diligent Attendance on thy publick Ordinances. Let it be a conſtant Delight to me to wait on Thee

in the Aſſembly of thy Saints: And give me Grace always to come before Thee, with awful Apprehenſions of thy infinite Majeſty; to hear thy Word with Reverence and Attention; to offer up my Prayers and Thankſgivings with Fervency and Devotion; and to approach thy holy Table with that Humility, and Love, and Gratitude, and Reſignation both of Soul and Body, that become the ſolemn Remembrance and Repreſentation of my Saviour's dying Love.

7.

In theſe Things, O Lord, and whatſoever elſe is needful to ſecure my Perſeverance in the Faith and Obedience of thy Goſpel, and the final Salvation of my immortal Soul, I humbly beg, that Thou wouldſt be graciouſly pleas'd to aſſiſt me, for Jeſus Chriſt his ſake; to whom with Thee, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

8.

Now God, and the Father of our Lord Jeſus Chriſt, fill me with the Knowledge of his Will, in all Wiſdom and ſpiritual Underſtanding; that I may walk worthy of the Lord unto all Pleaſing, being fruitful in every good Work, and increaſing in the Knowledge of God, ſtrengthen'd with all Might, according to his glorious Power, unto all Patience and Long-ſuffering, with Joyfulneſs. Amen. *Col.* i. 3, 9,—11.

Devo

Devotions for the CLERGY.

Conſiſting of Paſſages of Scripture, relating to the Duties of the Miniſterial Function: And Prayers ſuited to the particular Exigencies of thoſe who are inſtructed with the Care of Souls.

The Duties of the Clergy.

I.

To have our Hearts affected with an ardent Love of Chriſt, and a zealous Concern for the Salvation of Souls.

WHEN they had dined, Jeſus ſaith to Simon Peter, Simon, Son of Jonas, Loveſt thou me? He ſaith unto Him, yea, Lord, Thou knoweſt that I love Thee: He ſaith unto Him, Feed my Lambs.

He ſaith unto him the ſecond time, Simon, Son of Jonas, Loveſt thou me? He ſaith unto Him, Yea, Lord, Thou knoweſt that I love Thee: He ſaith unto him, Feed my Sheep.

He ſaith unto him the third time, Simon, Son of Jonas, Loveſt thou me? Peter was griev'd that He ſaid unto him the third time, Loveſt thou me? And he ſaid unto Him, Lord, Thou knoweſt all Things; Thou knoweſt that I love Thee: Jeſus ſaith unto him, Feed my Sheep, *Joh.* xxi. 15, 16, 17.

Preach the Word; be inſtant in Seaſon, and out of Seaſon; Reprove, Rebuke, Exhort with all Long-ſuffering and Doctrine, 2 *Tim.* iv. 2.

But though I preach the Goſpel, I have nothing to glory of; for Neceſſity is laid upon me; yea, wo is unto me, if I preach not the Goſpel.

For if I do this thing willingly, I have a Reward; but if againſt my Will a Diſpenſation of the Goſpel is committed unto me;

What is my Reward then? Verily, that when I preach the Goſpel, I abuſe not my Power in the Goſpel.

For though I be free from all Men; yet have I made my ſelf Servant to all, that I might gain the more.

And unto the Jews, I became as a Jew, that I might gain the Jews: To them that are under the Law, as under the Law, that I might gain them that are under the Law.

To them that are without Law, as without Law, (being not without Law to God, but under the Law to Chriſt,) that I might gain them that are without Law.

To the Weak, became I as weak, that I might gain the Weak: I am made all things to all Men, that I might by all means ſave ſome.

And this I do for the Goſpel's ſake, that I might be partaker thereof with you, 1 *Cor.* ix. 16,---23.

For your ſelves, Brethren, know our Entrance in unto you:

That our Exhortation was not of Deceit, nor of Uncleanneſs, nor in Guile:

But as we were allow'd of God, to be put in Truſt with the Goſpel; even ſo we ſpeak, not as pleaſing Men, but God, who trieth our Hearts.

For neither at any Time uſed we flattering Words, as ye know; nor a Cloke of Covetouſneſs: God is Witneſs.

So being affectionately deſirous of you, we were willing to have imparted to you, not the Goſpel only, but alſo our own Souls, becauſe ye were dear unto us.

Ye

Ye are Witneſſes, and God alſo, how holily, uſtly, and unblameably, we behaved our ſelves mong you that believe.

As you know, how we exhorted, and comfort-d, and charged every one of you, (as a Father oth his Children,)

That you would walk worthy of God, who ath call'd you unto his Kingdom and Glory, 1 *Theſſ.* ii. 1, &c.

Behold the third Time I am ready to come to ou, and I will not be burdenſome to you; for I eek not yours, but you:

And I will very gladly ſpend, and be ſpent for ou, tho' the more abundantly I love you, the eſs I be beloved, 2 *Cor.* xii. 14, 15.

II.

To apply our Selves ſeriouſly and conſtantly to the Study of the holy Scriptures; and to teach nothing (as required of Neceſſity to Eternal Salvation,) but what may be concluded and proved by them.

I Brethren, when I came unto you, came not ith Excellency of Speech, or of Wiſdom; de-laring unto you the Teſtimony of God.

For I determin'd not to know any thing among ou, ſave Jeſus Chriſt, and him Crucified.

And I was with you in Weakneſs, and in Fear, nd in much Trembling:

And my Speech, and my Preaching, was not ith enticing Words of Man's Wiſdom; but in Demonſtration of the Spirit, and of Power;

That your Faith ſhould not ſtand in the Wiſ-om of Men, but in the Power of God, 1 *Cor.* ii. 1, —— 5.

I have planted; Apollos watered; but God gave the Increaſe.

Now he that planteth and he that watereth re one; and every Man ſhall receive his own Reward, according to his own Labour:

For we are Labourers together with God: Ye are God's Husbandry; ye are God's Building.

According to the Grace of God which is given to me, as a wiſe Maſter-Builder, I have laid the Foundation; but let every Man take heed how he buildeth thereupon:

For other Foundation can no Man lay, than that is laid, which is Jeſus Chriſt.

Now if any Man build upon this Foundation, Gold, Silver, precious Stones, Wood, Hay, Stubble;

Every Man's Work ſhall be made manifeſt; for the Day ſhall declare it, becauſe it ſhall be revealed by Fire; and the Fire ſhall try every Man's Work of what ſort it is.

If any Man's Work abide which he hath built thereupon; he ſhall receive a Reward:

If any Man's Work ſhall be burnt, he ſhall ſuffer Loſs; but he himſelf ſhall be ſaved; yet ſo as by Fire, 1 *Cor.* iii. 6,——15.

Continue thou therefore in the Things that thou haſt learnt, and haſt been aſſured of, knowing of whom thou haſt learned them.

And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe unto Salvation, thro' Faith which is in Chriſt Jeſus.

All Scripture is given by inſpiration of God and is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs;

That the Man of God may be perfect, throughly furniſhed unto all good Works, 2 *Tim.* iii. 14,——17.

Be not thou therefore aſhamed of the Goſpel of our Lord; but be thou Partaker of the Afflictions of the Goſpel, according to the Power of God.

Hold faſt the Form of ſound Words which thou haſt heard of me, in Faith and Love, which is in Chriſt Jeſus.

That

That good Thing which was committed unto ee keep, by the Holy Ghoſt which dwelleth in , 2 *Tim.* i. 8, 13, 14.

If any Man teach otherwiſe, and conſent not wholſome Words, even the Words of our Lord eſus Chriſt; and to the Doctrine which is accord-g to Godlineſs;

He is Proud, knowing nothing; but doting a-out ſtrifes of Words, whereof cometh Envy, trife, Railings, evil Surmiſings;

Perverſe Diſputings of Men of corrupt Minds, nd deſtitute of the Truth, ſuppoſing that Gain Godlineſs: from ſuch withdraw thy ſelf.

And keep that which is committed to thy Truſt, voiding prophane and vain Bablings, and Oppo-tions of Science, falſly ſo called, 1 *Tim.* vi. 3, , 5, 20.

But ſpeak thou the Things which become ſound Doctrine.

In all things ſhewing thy ſelf a Pattern of good Works: in Doctrine ſhewing Uncorruptneſs, Gra-ity, Sincerity;

Sound Speech that cannot be condemned, that e who is of the contrary Part may be aſhamed, aving no evil thing to ſay of you, *Tit.* ii. 1, , 8.

Give Attendance to Reading, to Exhortation, o Doctrine.

Meditate upon theſe Things, give thy ſelf wholly to them, that thy Profitting may appear o all.

Take heed unto thy ſelf, and unto thy Doctrine; or in doing this, thou ſhalt both ſave thy ſelf, nd them that hear thee, 1 *Tim.* iv. 12, 15, 16.

III.

To give diligent Heed to inſtruct the People committed to our Charge, in the Principles and Duties of Chriſt's holy Religion.

Let

Let a Man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.

Moreover it is required in Stewards, that a Man be found faithful, 1 *Cor.* iv. 1, 2.

As every Man hath received the Gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold Grace of God.

If any Man ſpeak, let him ſpeak as the Oracles of God; if any Man miniſter, let him do it as of the Ability which God giveth, that God in all Things may be glorified, through Jeſus Chriſt, 1 *Pet.* iv. 10, 11.

For unto every one of us is given Grace, according to the Meaſure of the Gift of Chriſt:

And He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers,

For the Perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of Chriſt;

Till we all come, in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt, *Eph.* iv. 7, 11, 12, 13.

Whom we Preach, warning every Man, and teaching every Man in all Wiſdom, that we may preſent every Man perfect in Chriſt Jeſus, *Col.* i. 28.

Having then Gifts differing according to the Grace that is given to us; whether Prophecy, let us Propheſie, according to the Proportion of Faith;

Or Miniſtry, let us wait on our Miniſtring; or he that Teacheth, on Teaching;

Or he that Exhorteth, on Exhortation; he that Ruleth, with Diligence, *Rom.* xii. 6, 7, 8.

Holding faſt the faithful Word, as he hath been taught; that he may be able, by ſound Doctrine, to exhort, and to convince the Gainſayers;

Whoſe

Whoſe Mouths muſt be ſtopt, who ſubvert hole Houſes; teaching Things which they ught not, for filthy Lucres ſake.

Wherefore rebuke them ſharply, that they may e ſound in the Faith, *Tit.* i. 9, 11, 13.

But ſpeak thou the Things which become ſound octrine.

These things ſpeak and exhort; and rebuke ith all Authority: Let no Man deſpiſe thee, t. ii. 1, 15.

And thou Son of Man, be not afraid of them, either be afraid of their Words: Tho' Briars nd Thorns be with thee, and thou doſt dwell a-ong Scorpions; be not afraid of their Words, or be diſmay'd at their Looks, tho' they be a re-ellious Houſe.

And thou ſhalt ſpeak my Words unto them, hether they will hear, or whether they will orbear, for they are moſt Rebellious, *Ezek.* ii. 7.

Thou therefore be ſtrong in the Grace that is Chriſt Jeſus.

Endure Hardneſs as a good Soldier of Jeſus hriſt.

Study to ſhew thy ſelf approved unto God, a Workman that needeth not to be aſhamed, rightly ividing the Word of Truth.

Flee alſo youthful Luſts; but follow Righte-uſneſs, Faith, Charity, Peace, with them that all on the Lord out of a pure Heart:

But fooliſh and unlearn'd Queſtions avoid, know-g that they do gender Strife:

And the Servant of the Lord muſt not ſtrive; ut be gentle unto all Men, apt to teach, atient;

In Meekneſs inſtructing thoſe that oppoſe them-lves, if God peradventure will give them Re-entance to the Acknowledging of the Truth, 2 m. ii. 1, 3, 15, 22, 23, 24, 25.

IV.

IV.

To live ſuitably to the Sacredneſs of our Character, that we may be wholſome Examples and Patterns to the Flock of Chriſt.

Be thou an Example of Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity, 1 *Tim.* iv. 12.

Ye are the Salt of the Earth; but if the Salt hath loſt its Savour, wherewith ſhall it be ſalted? It is thenceforth good for nothing but to be caſt out, and trodden under Foot of Men.

Ye are the Light of the World: A City that is ſet on an Hill cannot be hid:

Neither do Men light a Candle, and put it under a Buſhel; but on a Candleſtick, and it giveth Light unto all that are in the Houſe.

Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorifie your Father which is in Heaven, *Matt.* v. 13,——16.

Behold thou makeſt thy boaſt of God,.

And knoweſt his Will, and approveſt the Things that are more Excellent, being inſtructed out of the Law;

And art confident, that thou thy ſelf art a Guide of the Blind, a Light of them which are in Darkneſs,

An Inſtructor of the Fooliſh, a Teacher of Babes; which haſt the Form of Knowledge, and of the Truth in the Law:

Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that Preacheſt, a Man ſhould not Steal, doſt thou Steal?

Thou that ſayeſt, a Man ſhould not commit Adultery, doſt thou commit Adultery? Thou that abhorreſt Idols, doſt thou commit Sacrilege? *Rom.* ii. 17,——22.

Can the Blind lead the Blind? ſhall not they both fall into the Ditch?

The Diſciple is not above his Maſter: but e-
ry one that is perfect, ſhall be as his Maſter.
And why beholdeſt thou the Mote that is in
y Brother's Eye, but perceiveſt not the Beam
at is in thine own Eye?
Either how canſt thou ſay to thy Brother, Bro-
er, let me pull out the Mote that is in thine
ye, when thou thy ſelf beholdeſt not the Beam
at is in thine own Eye? Thou Hypocrite, caſt
t firſt the Beam that is in thine own Eye; and
en ſhalt thou ſee clearly to pull out the Mote
at is in thy Brother's Eye, *Luk.* vi. 39,---42.

I.

God be merciful to me a Sinner!

Our Father which art, &c.

II.

Prayer for the faithful and ſucceſsful Diſcharge of the Duties of the Miniſtry.

1.

ALmighty God, the Giver of every good Gift,
who haſt appointed divers Orders of Mini-
ers in thy Church; mercifully look upon me,
y moſt unworthy Servant, whom, of thy Divine
rovidence, Thou haſt called to the holy Office
Prieſthood; and vouchſafe me, I beſeech Thee,
thoſe Gifts and Graces of thy Holy Spirit,
hich may enable me to perform the Duties of
y important Calling, and to diſcharge aright
e great Truſt committed to me in it.

2.

Give me, O Lord, the Spirit of Knowledge
d Underſtanding; that I may be apt to teach,
d skilful to direct and bring up all thoſe, who
e under my Care, in the Nurture and Admoniti-

on

on of the Lord. Give me the Spirit of Wiſdom and Counſel; that I may inſtruct with Meekneſs admoniſh with Prudence, rebuke with Authority and miniſter ſuitable Aſſiſtance to their ſeveral Neceſſities.

3.

Lord, make me diligent and induſtrious in all Parts of my ſacred Function; that I may give Attendance, to Reading, to Exhortation, to Doctrine; that I may meditate on theſe Things, and give my ſelf wholly to them. Poſſeſs my Mind with a juſt and tender Regard for thoſe precious Souls committed to my Charge; that I may watch over them with a faithful and true Heart as one that muſt give an Account; that I may do it with Joy, and not with Grief.

4.

And becauſe the Form of Knowledge, and of Godlineſs, without the Power, will neither be profitable to me, nor to thoſe that hear me; grant me thy Grace, that I may take heed to my Self, as well as to my Inſtructions; that while I teach others, I my ſelf may not be a Caſt-away; but may ſhew my ſelf in all Things a Pattern of good Works, an Example to my Flock, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity; that my Profiting may appear unto all for their Edification.

5.

Neither pray I for my ſelf alone; but for thoſe alſo, over whom Thou haſt been pleaſed to appoint me thy Miniſter. Sanctifie them, Holy Father, with thy Truth, and preſerve them in it; that not one of them may be loſt in the Day of the Lord Jeſus. Make them of quick Underſtanding in the Fear of the Lord, which is the Beginning of Wiſdom; that they may firſt ſeek thy Kingdom, and the Righteouſneſs thereof. And put thy Laws, I beſeech Thee, into their Minds and write them in their Hearts, that they may

know Thee, from the Leaſt to the Greateſt, d daily improve in this ſaving Knowledge. ve them a ready Apprehenſion, and a retentive emory, that they may receive and keep all pro- ble Inſtructions; and a diligent and tractable ſpoſition, that they may obſerve and practiſe m.

6.

O Lord, bleſs and proſper our joint Endea- rs: And grant, that after an honeſt and faith- Diſcharge of our reſpective Duties in that te of Life which Thou haſt appointed for us, may receive the End of our Faith, even the vation of our Souls; thro' the Merits and diation of thy bleſſed Son Jeſus Chriſt our rd. *Amen.*

onſiderations proper to excite and diſpoſe us to a conſcientious Attendance on the Duties of the Miniſtry.

I.

Example of our Lord Jeſus Chriſt, the great Shepherd and Biſhop of our Souls.

Eſus went about all the Cities and Villages, Teaching in their Synagogues, and Preaching Goſpel of the Kingdom, and Healing every kneſs, and every Diſeaſe among the People.

But when He ſaw the Multitude, He was moved h Compaſſion on them, becauſe they fainted, were ſcatter'd abroad, as Sheep having no pherd.

Then ſaith He unto his Diſciples, The Harveſt ly is plenteous; but the Labourers are few.

Pray ye therefore the Lord of the Harveſt, that will ſend forth Labourers into his Harveſt, tt. ix. 35,——38.

And it came to paſs, as Jeſus ſat at Meat in the Houſe,

Houſe, behold many Publicans and Sinners came and ſat down with Him and his Diſciples.

And when the Phariſees ſaw it, they ſaid unto his Diſciples, Why eateth your Maſter with Publicans and Sinners?

But when Jeſus heard that, He ſaid unto them, They that be Whole, need not a Phyſician, but they that are Sick:

But go ye and learn what that meaneth, I will have Mercy, and not Sacrifice; for I came not to call the Righteous, but Sinners to Repentance. *Matt.* ix. 10, —— 13.

That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,

Behold my Servant, whom I have choſen; my Beloved, in whom my Soul is well-pleaſed: I will put my Spirit upon Him, and He ſhall ſhew Judgment to the Gentiles;

He ſhall not ſtrive nor cry, neither ſhall any Man hear his Voice in the Streets;

A bruiſed Reed ſhall He not break, and ſmoaking Flax ſhall He not quench, till He ſend forth Judgment unto Victory, *Matt.* xii. 17, —— 20.

For the Son of Man is come to ſave that which was loſt, *Matt.* xviii. 11.

I am the good Shepherd: the good Shepherd giveth his Life for the Sheep.

I am the good Shepherd; and know my Sheep and am known of mine.

As the Father knoweth me, even ſo know I the Father, and I lay down my Life for the Sheep. *Joh.* x. 11, 14, 15.

Greater Love hath no Man than this, that a Man lay down his Life for his Friends:

Ye are my Friends if ye do whatſoever I command you.

Henceforth I call you not Servants; for the Servant knoweth not what his Lord doth: but I have called you Friends; for all things that I have heard of my Father, I have made known unto you.

Ye have not choſen me, but I have choſen you, nd ordained you that you ſhould go and bring orth Fruit, and that your Fruit ſhould remain; hat whatſoever ye ſhall ask the Father in my Name, he may give it you.

These things I command you, that ye love ne another.

If the World hate you, ye know that it hated e, before it hated you.

If ye were of the World, the World would love is own; but becauſe ye are not of the World, ut I have choſen you out of the World, therefore e World hateth you.

Remember the Word that I ſaid unto you, The ervant is not greater than his Lord: If they ave perſecuted me, they will alſo perſecute you: they have kept my Sayings, they will keep ours alſo, *Joh.* xv. 13, ——— 20.

These things ſpake Jeſus, and lift up his Eyes Heaven, and ſaid, Father, the Hour is come; lorifie thy Son, that thy Son alſo may glorifie hee.

I have glorified Thee on the Earth; I have fiſh'd the Work which Thou gaveſt me to do.

I have manifeſted thy Name unto the Men, hich Thou gaveſt me out of the World: Thine ey were, and thou gaveſt them me; and they ve kept thy Word.

For I have given unto them the Words which hou gaveſt me; and they have received them, d have known ſurely that I came out from hee, and they have believed that Thou didſt nd me.

And now I am no more in the World; but eſe are in the World, and I come to Thee. oly Father, keep through thine own Name, oſe whom Thou haſt given me, that they may one, as we are.

While I was with them in the World, I kept em in thy Name; thoſe that Thou gaveſt me,

I have kept; and none of them is loſt, but the Son of Perdition; that the Scripture might be fulfilled.

And now come I to Thee, and theſe Things I ſpeak in the World, that they might have my joy fulfill'd in themſelves.

I have given them thy Word, and the World hath hated them, becauſe they are not of the World, even as I am not of the World.

I pray not that Thou ſhouldſt take them out of the World; but that Thou ſhouldſt keep them from the Evil.

Sanctifie them through thy Truth; thy Word is Truth.

As Thou haſt ſent me into the World, even ſo have I alſo ſent them into the World.

And for their ſakes I ſanctifie my ſelf, that they alſo might be ſanctified thro' the Truth.

Neither pray I for theſe alone; but for them alſo which ſhall believe on me through their Word;

That they all may be one, as Thou Father art in me, and I in Thee, that they alſo may be one in us; that the World may believe that Thou haſt ſent me.

And the Glory which Thou gaveſt me I have given them, that they may be one, even as we are one.

I in them, and Thou in me, that they may be made perfect in one, and that the World may know that Thou haſt ſent me, and haſt loved them, as Thou haſt loved me.

Father, I will that they alſo whom Thou haſt given me, be with me where I am; that they may behold my Glory which Thou haſt given me; for Thou lovedſt me before the Foundation of the World.

O Righteous Father, the World hath not known Thee; but I have known Thee; and theſe have known that Thou haſt ſent me.

And I have declared unto them thy Name, and ill declare it; that the Love wherewith Thou aſt loved me, may be in them, and I in them, *ob.* xvii. 1, *&c.*

Wherefore, holy Brethren, partakers of the eavenly Calling, conſider the Apoſtle and High-rieſt of your Profeſſion, Chriſt Jeſus:

Who was faithful to Him that appointed Him, alſo Moſes was faithful in all his Houſe, *eb.* iii. 1, 2.

II.

The Examples of the Holy Apoſtles.

Paul ſent to Epheſus, and called the Elders of e Church:

And when they were come unto him, he ſaid to them, Ye know from the firſt Day that I me into Aſia, after what manner I have been th you at all Seaſons;

Serving the Lord with all Humility of Mind, d with many Tears and Temptations which be-me, by the lying in Wait of the Jews:

And how I kept back nothing that was profi-ble unto you; but have ſhewed you, and have ght you publickly, and from Houſe to Houſe, Teſtifying both to the Jews, and alſo to the eeks, Repentance toward God, and Faith to-rd our Lord Jeſus Chriſt.

And now behold, I go bound in the Spirit un-Jeruſalem, not knowing the Things that ſhall al me there;

Save that the Holy Ghoſt witneſſeth in every y, ſaying that Bonds and Afflictions abide me:

But none of theſe Things move me; neither unt I my Life dear unto my Self, ſo that I ght finiſh my Courſe with Joy, and the Mini-y which I have receiv'd of the Lord Jeſus, to tiſie the Goſpel of the Grace of God.

And now behold, I know that you all, among whom I have gone Preaching the Kingdom of God, ſhall ſee my Face no more.

Wherefore I take you to Record this Day, that I am pure from the Blood of all Men:

For I have not ſhunned to declare unto you all the Counſel of God.

Take heed therefore unto your Selves, and to all the Flock, over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which He hath purchaſed with his own Blood.

For I know this, that after my Departing, ſhall grievous Wolves enter in among you, not ſparing the Flock:

Alſo of your own Selves ſhall Men ariſe, ſpeaking perverſe Things, to draw away Diſciples after them.

Therefore watch, and remember, that by the Space of three Years, I ceaſed not to warn every one, Night and Day with Tears.

And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among them that are ſanctified.

I have coveted no Man's Silver, or Gold, or Apparel.

Yea, you your Selves know, that theſe Hands have miniſtred to my Neceſſities, and to them that were with me.

I have ſhewed you all things, how that ſo labouring, ye ought to ſupport the Weak, and to remember the Words of the Lord Jeſus, how he ſaid, It is more Bleſſed to give, than to receive.

Act. xx. 17, —— 35.

We then as workers together with Him, beſeech you alſo, that ye receive not the Grace of God in vain;

Giving no offence in any thing, that the Miniſtry be not blamed:

But in all Things approving our Selves as the Miniſters of God, in much Patience, in Afflictions, in Neceſſities, in Diſtreſſes,

In Stripes, in Impriſonments, in Tumults, in Labours, in Watchings, in Faſtings;

By Pureneſs, by Knowledge, by Long-ſuffering, by Kindneſs, by the Holy Ghoſt, by Love unfeigned;

By the Word of Truth, by the Power of God, by the Armour of Righteouſneſs, on the right Hand, and on the left;

By Honour, and Diſhonour; by evil Report, and good Report; as Deceivers, and yet true;

As Unknown, and yet well Known; as Dying, and yet behold we Live; as Chaſtned, and not Killed:

As Sorrowful, yet always Rejoicing; as Poor, yet making many Rich; as having nothing, and yet poſſeſſing all Things, 2 *Cor.* vi. 1, 3, —— 10.

Now Thanks be to God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the Savour of his Knowledge by us in every Place.

For we are unto God a ſweet Savour of Chriſt, in them that are ſaved, and in them that periſh:

To the one, we are the Savour of Death unto Death; and to the other, the Savour of Life unto Life; and who is ſufficient for theſe Things?

For we are not as many, which corrupt the Word of God, but as of Sincerity, but as of God, in the Sight of God ſpeak we in Chriſt, 2 *Cor.* ii. 14, —— 17.

Therefore ſeeing we have this Miniſtry, as we have received Mercy, we faint not;

But have renounced the hidden Things of Diſhoneſty, not walking in Craftineſs, nor handling the Word of God deceitfully; but by manifeſtation of the Truth, commending our Selves to every Man's Conſcience in the Sight of God.

For we preach not our ſelves; but Chriſt Jeſus the Lord; and our ſelves your Servants for Jeſus' ſake.

For God, who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt.

But we have this Treaſure in Earthen Veſſels that the Excellency of the Power may be of God and not of us.

We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in Deſpair;

Perſecuted, but not forſaken; caſt down, but not deſtroyed;

Always bearing about in the Body, the Dying of the Lord Jeſus, that the Life alſo of Jeſus might be made manifeſt in our Body.

For we which live, are always delivered unto Death for Jeſus's ſake, that the Life alſo of Jeſus might be made manifeſt in our mortal Fleſh, 2 Cor. iv. 1, 2, 3, 6,—11.

I ſpeak as concerning Reproach, as though we had been weak; howbeit, whereinſoever any is bold, I ſpeak fooliſhly, I am bold alſo:

Are they Hebrews? ſo am I; Are they Iſraelites? ſo am I; Are they of the Seed of Abraham? ſo am I:

Are they Miniſters of Jeſus Chriſt? (I ſpeak as a Fool,) I am more; in Labours more abundant; in Stripes above meaſure; in Priſons more frequent; in Deaths oft:

Of the Jews five times received I forty Stripes ſave one:

Thrice was I beaten with Rods; once was I ſtoned; thrice I ſuffer'd Shipwreck; a Night and a Day have I been in the Deep;

In Journeying often; in Perils of Water; in Perils of Robbers; in Perils by my own Country Men; in Perils by the Heathen; in Perils in the City

City; in Perils in the Wilderneſs; in Perils in the Sea; in Perils among falſe Brethren;

In Wearineſs and Painfulneſs; in Watchings often; in Hunger and Thirſt; in Faſtings often; in Cold and Nakedneſs;

Beſides thoſe Things that are without; that which cometh upon me daily, the Care of all the Churches.

Who is weak, and I am not weak? who is offended, and I burn not?

If I muſt needs glory, I will glory of the Things that concern my Infirmities.

The God and Father of our Lord Jeſus Chriſt knoweth that I lie not, 2 *Cor.* xi. 21, ——— 31.

Brethren, be ye followers together of me, and mark them which walk ſo, as ye have us for an Example, *Phil.* iii. 17.

Remember them which have the Rule over you, who have ſpoken unto you the Word of God, whoſe Faith follow, conſidering the End of their Converſation, *Heb.* xiii. 7.

III.

The great Reward promiſed to thoſe who diſcharge the Paſtoral Duties faithfully.

The Elders which are among you I exhort, who am alſo an Elder, and a Witneſs of the Sufferings of Chriſt, and a Partaker of the Glory that ſhall be revealed;

Feed the Flock of God which is among you, taking the Overſight thereof; not by conſtraint, but willingly; not for filthy Lucre, but of a ready Mind;

Neither as being Lords of God's Heritage, but being Examples to the Flock;

And when the chief Shepherd ſhall appear, ye ſhall receive a Crown of Glory, that fadeth not away, 1 *Pet.* v. 1, ———— 4.

I am now ready to to be offered, and the Time of my Departure is at hand:

I have fought a good Fight; I have finiſhed my Courſe; I have kept the Faith:

Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that Day; and not to me only, but unto all them that love his Appearing, 2 *Tim.* iv. 6, 7, 8.

And many of them that ſleep in the Duſt of the Earth ſhall awake: Some to everlaſting Life, and ſome to Shame and everlaſting Contempt:

And they that be wiſe, ſhall ſhine as the Brightneſs of the Firmament; and they that turn many to Righteouſneſs, as the Stars for ever and ever, *Dan.* xii. 2, 3.

Who then is that faithful and wiſe Steward whom his Lord ſhall make Ruler over his Houſhold to give them their Portion of Meat in due Seaſon?

Bleſſed is that Servant, whom his Lord, when He cometh, ſhall find ſo doing:

Of a Truth I ſay unto you, that He will make him Ruler over all that He hath, *Luk.* xii. 42, 43, 44.

Verily I ſay unto you, that ye which have followed me in the Regeneration, when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael, *Matt.* xix. 28.

IV.

The ſevere Puniſhments that will be inflicted on thoſe that are negligent, or remiſs in any Part of this Office.

But and if that Servant ſay in his Heart, my Lord delayeth his Coming, and ſhall begin to beat the Men-Servants, and Maidens, and to eat and drink, and to be Drunken;

The

The Lord of that Servant ſhall come in a Day, when he looketh not for Him; and at an Hour, when he is not aware, and will cut him in ſunder, and will appoint him his Portion with the Unbelievers.

And that Servant which knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes:

For unto whomſoever much is given, of him ſhall be much required; and to whom Men have committed much, of him they will ask the more, *Luk.* xii. 45,——48.

O Son of Man, I have ſet thee a Watchman unto the Houſe of Iſrael; therefore thou ſhalt hear the Word at my Mouth, and warn them from me.

When I ſay unto the Wicked, O wicked Man, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked Man from his Way; that wicked Man ſhall die in his Iniquity; but his Blood will I require at thine Hand:

Nevertheleſs, if thou warn the Wicked of his Way to turn from it; if he do not turn from his Way, he ſhall die in his Iniquity; but thou haſt deliver'd thy Soul, *Ezek.* xxxiii. 7, 8, 9.

And now, O Prieſts, this Commandment is for you.

If ye will not hear, and if ye will not lay it to Heart, to give Glory unto my Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you, and I will curſe your Bleſſings; yea, I have curſed them already, becauſe ye do not lay it to Heart.

Behold I will corrupt your Seed, and ſpread Dung upon your Faces, even the Dung of your ſolemn Feaſts, and one ſhall take you away with them.

And ye ſhall know that I have ſent this Commandment unto you, that my Covenant might be with Levi, ſaith the Lord of Hoſts.

My

My Covenant was with him of Life and Peace; and I gave them to him for the Fear, wherewith he feared me, and was afraid before my Name.

The Law of Truth was in his Mouth, and Iniquity was not found in his Lips; he walked with me in Peace and Equity, and did turn many from Iniquity.

For the Prieſts Lips ſhould keep Knowledge, and they ſhould ſeek the Law at his Mouth; for he is the Meſſenger of the Lord of Hoſts.

But ye are departed out of the Way; ye have cauſed many to ſtumble at the Law; ye have corrupted the Covenant of Levi, ſaith the Lord of Hoſts.

Therefore have I alſo made you contemptible and baſe before all the People, according as ye have not kept my Ways, but have been partial in the Law, *Mal.* ii. 1, — 9.

Wo is me, for my Hurt; my Wound is grievous: but I ſaid, truly this is a Grief, and I muſt bear it.

My Tabernacle is ſpoiled, and all my Cords are broken; my Children are gone forth of me, and they are not; there is none to ſtretch forth my Tent any more, and to ſet up my Curtains.

For the Paſtors are become brutiſh, and have not ſought the Lord: therefore they ſhall not proſper, and all their Flocks ſhall be ſcattered, *Jer.* x. 19, 20, 21.

The Prieſts teach for Hire, and the Prophets divine for Money: Yet will they lean upon the Lord, and ſay, Is not the Lord among us? None Evil can come upon us.

Therefore ſhall Sion, for your ſake, be plowed as a Field; and Jeruſalem ſhall become Heaps, and the Mountain of the Houſe, as the high Places of the Foreſt, *Mic.* iii. 11, 12.

Thus ſaith the Lord God unto the Shepherds, Wo be to the Shepherds of Iſrael that do

to feed themſelves: Should not the Shepherds feed the Flock?

Ye eat the Fat, and ye cloath you with the Wool; ye kill them that are fed, but ye feed not the Flock.

The Diſeaſed have ye not ſtrengthen'd; neither have ye heal'd that which was Sick; neither have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye ſought that which was loſt; but with Force and with Cruelty have ye ruled them.

Therefore, O ye Shepherds, Hear the Word of the Lord.

Thus ſaith the Lord God, Behold I am againſt the Shepherds; and I will require my Flock at their Hand, and cauſe them to ceaſe from Feeding the Flock; neither ſhall they feed themſelves any more, *Ezek.* xxxiv. 2, 3, 4, 9, 10.

Wo be to the Idol-Shepherd that leaveth the Flock; the Sword ſhall be upon his Arm, and upon his right Eye: His Arm ſhall be clean dried up, and his right Eye ſhall be utterly darken'd, *Zech.* xi. 17.

Wo be unto the Paſtors that deſtroy, and ſcatter the Sheep of my Paſture, ſaith the Lord.

Therefore thus ſaith the Lord God of Iſrael, againſt the Paſtors that feed my People, Ye have ſcatter'd my Flock, and driven them away, and have not viſited them: Behold, I will viſit upon you the Evil of your Doings, ſaith the Lord.

For both Prophet and Prieſt are prophane; yea, in my Houſe have I found their Wickedneſs, ſaith the Lord.

Wherefore, their Way ſhall be unto them as ſlippery Ways in the Darkneſs, ſaith the Lord: They ſhall be driven on, and fall therein; for I will bring Evil upon them, even the Day of their Viſitation, ſaith the Lord.

Therefore thus ſaith the Lord of Hoſts concern-

ing

ing the Prophets; Behold I will feed them with Wormwood, and make them drink the Water of Gall.

Behold I am againſt the Prophets, ſaith the Lord.

Behold I, even I will utterly forget you, and I will forſake you, and caſt you out of my Preſence;

And I will bring an everlaſting Reproach upon you, and a perpetual Shame which ſhall not be forgotten, *Jer.* xxiii. 1, *&c.*

I.

God be merciful unto me a Sinner!

Our Father which art, &c.

II.

A Thankſgiving for the Benefits of the Chriſtian Miniſtry; and Prayer, that I and all others who are admitted into Holy Orders, may fulfil the ſolemn Promiſes we made at our Ordination.

I.

ALmighty God and Heavenly Father, who of thy infinite Love and Goodneſs toward us, haſt given thy only and moſt dearly-beloved Son Jeſus Chriſt to be our Redeemer, and the Author of everlaſting Life; who, after He had made perfect our Redemption by his Death, and was aſcended into Heaven, poured down his Gifts abundantly upon Men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors, and Doctors; to the Edifying and making perfect his Church: For theſe ſo great Benefi

f thy eternal Goodneſs; and for that Thou haſt vouchſafed to call me, the unworthieſt of thy ervants, to the ſame Office and Miniſtry, appointed for the Salvation of Mankind, I render nto Thee moſt hearty Thanks; I praiſe and worſhip Thee; and I humbly beſeech Thee, by he ſame thy bleſſed Son, to grant unto me, and ll others the Paſtors of thy Church, that we may ontinue to ſhew our ſelves thankful to Thee for heſe, and all other thy Benefits; and that we ay daily increaſe, and go forward in the Knowedge, and Faith of Thee, and thy Son, by thy Holy Spirit; ſo that, as well by us thy Miniters, as by thoſe over whom Thou haſt appointed us thy Miniſters, thy Holy Name may be for ver glorified, and thy bleſſed Kingdom enlarged, hrough the ſame thy Son Jeſus Chriſt our Lord.

II.

1.

TO this end, grant, I beſeech Thee, that I, and all others who miniſter in Holy Things, may be mindful of the Dignity of our Office, and of the many great and ſolemn Engagements we brought our ſelves under, when we were admitted into it.

2.

Grant that we may always have imprinted in our Remembrance, how great a Treaſure is committed to our Charge; that the Church and Congregation whom we ſerve, is no leſs than the Spouſe and Body of Chriſt; his Sheep, whom He purchaſed with his Death, and for whom He ſhed his Blood.

3.

Grant that duly conſidering the vaſt Importance of this our Truſt, we may give faithful Diligence always, ſo to miniſter the Doctrine, and Sacraments,

ments, and Diſcipline of Chriſt, as the Lor hath commanded; and may teach the Peopl committed to our Care, with all Diligence, to kee and obſerve the ſame.

4.

Grant that we may be ready, with all faithfu Diligence, to baniſh and drive away all Errone ous and ſtrange Doctrines contrary to thy Word and to uſe both publick and private Monition and Exhortations, as well to the Sick, as to th Whole, within our Cure, as need ſhall require and as occaſion ſhall be given.

5.

Grant that we may be diligent in Prayer, an in Reading the holy Scriptures, and in ſuch Studies as help to the Knowledge of the ſame laying aſide the Study of the World and the Fleſh.

6.

Grant that we may be diligent to frame and fa- ſhion our own ſelves, and our Families, according to the Doctrine of Chriſt; and to make both our Selves and them, as much as in us lies, whol- ſome Examples, and Patterns to the Flock of Chriſt.

7.

Grant that we may maintain and ſet forward, as much as lieth in us, Quietneſs, Peace, and Love among all Chriſtian People; and eſpecial- ly among them that are committed to our Charge.

8.

Grant that we may reverently obey our Ordi- nary, and other chief Miniſters, unto whom is committed the Charge and Government over us; following with a glad Mind and Will, their god- ly Admonitions, and ſubmitting our ſelves to their godly Judgments.

9.

9.

Finally; grant that both we, and the People mmitted to our Care, may ſo faithfully diſ- arge our reſpective Duties, that we may con- ue ſound Members of thy Church Militant re on Earth; and may live eternally in the ciety of the Church Triumphant in Heaven, ging Praiſes and Hallelujahs to the bleſſed d glorious Trinity, Father, Son, and Holy oſt.

SECT.

SECT. IV.

Devotions for the Afternoon; or an intermediate Hour between Noon and Evening: Containing

The Pious Christian's Daily Preparation for Death and Eternity.

Monday-Afternoon.

Man's Mortality: The Certainty of a future Judgment: And the Necessity of being always prepared for it.

I.

GOD created Man to be Immortal, and made him to be an Image of his own Eternity.

Nevertheless, thro' Envy of the Devil came Death into the World, and they that do hold of his Side do find it, *Wisd.* 2. 23, 24.

The Serpent beguiled Eve through his Subtilty, 2 *Cor.* xi. 3.

And she took of the Fruit of the Tree, and d

id eat; and gave alſo unto her Husband
ith her, and he did eat.

And unto Adam, God ſaid, Becauſe thou haſt
earkened unto the Voice of thy Wife; and haſt
aten of the Tree, of which I commanded thee,
ying, Thou ſhalt not eat of it; Curſed is the
round for thy ſake: In Sorrow ſhalt thou eat of
all the Days of thy Life.

In the Sweat of thy Face ſhalt thou eat thy
read, till thou returneſt unto the Ground; for
ut of it waſt thou taken: Duſt thou art, and un-
o Duſt ſhalt thou return, *Gen.* iii. 6, 17, 19.

Wherefore by one Man Sin enter'd into the
World, and Death by Sin; and ſo Death paſſed
pon all Men, for that all have ſinned, *Rom.*
. 12.

And it is appointed unto all Men once to die,
Heb. ix. 27.

All go unto the ſame Place; all are of the
uſt, and all turn to Duſt again, *Eccleſ.* iii. 20.

For when the Breath of Man goeth forth, he
all turn again to his Earth; and then all his
houghts periſh, *Pſal.* cxlvi. 3.

And he (as a rotten Thing) conſumeth, as a
arment that is Moth-eaten, *Job* xiii. 28.

The Voice ſaid, Cry: And he ſaid, What
all I cry? All Fleſh is Graſs, and the Good-
neſs thereof as the Flower of the Field.

The Graſs withereth, the Flower fadeth; be-
uſe the Spirit of the Lord bloweth upon it:
urely the People is Graſs, *Iſai.* xl. 6, 7.

And what is your Life? It is even a Vapour,
at appeareth for a little Time, and then vaniſh-
h away, *Jam.* iv. 14.

O that Men were wiſe; that they underſtood
is; that they would conſider their latter end,
eut. xxxii. 29.

II.

Truly the Light is ſweet, and a pleaſant thin
it is for the Eyes to behold the Sun:

But if a Man live many Years, and rejoice i
them all; yet let him remember the Days o
Darkneſs, for they ſhall be many: All that com
eth is Vanity.

Rejoice O young Man in thy Youth; and le
thy Heart chear thee in the Days of thy Youth
and walk in the Ways of thy Heart: But know
that for all theſe Things God ſhall bring thee
Judgment, *Eccleſ.* xi. 7, 8, 9.

For God ſhall bring every Work into Judgmen
with every ſecret Thing, whether it be Good, o
whether it be Evil, *Eccleſ.* xii. 14.

Becauſe He hath appointed a Day, in the whic
He will judge the World in Righteouſneſs, b
that Man whom He hath ordained; whereof H
hath given Aſſurance unto all Men, in that H
hath raiſed Him from the Dead, *Act.* xvii. 3

But the Day of the Lord will come as a Thi
in the Night, in the which the Heavens ſhall pa
away, and the Elements ſhall melt with ferve
Heat; the Earth alſo, and all the Works th
are therein, ſhall be burnt up, 2 *Pet.* iii. 10.

III.

Watch therefore, for ye know not what Ho
the Lord doth come, *Matt.* xxiv. 42.

At Midnight there was a Cry made, Behold
the Bridegroom cometh; go ye out to me
Him.

And the Bridegroom came; and the Virgi
that were ready went in with Him unto th
Marriage; and the Door was ſhut.

Afterwards came alſo the other Virgins, ſa
ing, Lord, Lord, open unto us.

B

But He answered and said, Verily, I say unto ou, I know you not, *Matt.* xxv, 6, 10, 11, 12.

Be ye therefore ready, *Luk.* xii. 40.

And take heed to your selves, lest at any Time ur Hearts be overcharged with Surfeiting and unkenness, and Cares of this Life, and so that y come upon you unawares, *Luk.* xxi. 34.

Let your Loins be girded about, and your mps burning:

And ye your Selves like unto Men that wait for Lord, when He will return from the Wedg, that when He cometh and knocketh, they y open unto Him immediately.

Blessed are those Servants, whom the Lord, when cometh, shall find Watching: Verily, I say o you, that He shall gird Himself, and make m to sit down at Meat, and will come forth serve them.

And if He shall come in the second Watch, or e in the third Watch, and find them so; blest are those Servants.

Be ye therefore ready; for the Son of Man eth at an Hour when ye think not, *Luk.* 35, *&c.*

I.

Remember not, Lord, my Offences, nor the Offences of my Fore-fathers; neither take u Vengeance of our Sins: Spare me, good d; spare thy Servant whom Thou hast reemed with thy most precious Blood; and be angry with me for ever.

Spare me, good Lord.

Lord have Mercy upon me.
Christ have Mercy upon me.
Lord have Mercy upon me.

Our Father, *&c.*

II.

A Prayer for Grace, to live in a conſtant Depe dence upon God, and an habitual Preparati for Death and Judgment.

1.

O Almighty God, the Father of the Spirits all Fleſh! whoſe never-failing Provide ordereth all things both in Heaven and Earth deſire, with the deepeſt Humility and Reveren to proſtrate both Soul and Body before Th begging that Thou wouldſt give me Grace make a right Uſe and Improvement of all Diſpenſations towards my Self and all Manki

2.

I acknowledge it thy Bounty, that I was all: And I adore thy Mercy and Long-ſuffer for preſerving me thus long in the Land of Living. My many Days and Years of Hea and Comfort were thy Gift; and my Deliver ces out of thoſe Troubles and Dangers, wh with I have at any time been afflicted, as we the Prevention of thoſe which I have never are owing to Thee alone. Man doth not liv Bread and Care, but by the Word and Ble which proceedeth out the Mouth of God.

3.

Grant me, I beſeech Thee, a ſtrong and Senſe of my entire Dependence upon Thee; Grace to behave my ſelf in Conformity to Perſuaſion. Inſpire me with that true, and venly Wiſdom, which may help me to diſ aright the Reaſons, and enable me to anſwe Ends of all thy Dealings with me; that i Conditions, I may ſubmit my ſelf entirely to good Pleaſure; and glorifie God in the Da Viſitation.

4.

And ſince 'tis appointed for all Men once to die, nd after that the Judgment; ſuffer me not, I ray Thee, to forget that I am a Stranger upon arth: But help me to diſengage my Heart from e Things here below, which cannot profit in e Day of Wrath; that my Hopes and my Af-ctions may be unalterably fix'd upon thoſe better hings above, thoſe eternal Treaſures which hou haſt prepared for them that love Thee.

5.

Let the Thoughts and certain Expectation of eath and Judgment, be ſo conſtantly, ſo power-lly preſent to my Soul, that in what Hour ſo-er my Lord ſhall come, I may be found ready meet Him, and to go in with Him to the Marri-e. Even ſo, O bleſſed Jeſus, grant me in ſuch anner to paſs through Things Temporal, that I nally loſe not the Things Eternal; but may ithfully uſe and improve thy Grace here, till race at laſt be conſummated in Glory, and I anſlated to my Maſter's Joy. All which I beg thy own Merits ſake, my only Mediator and edeemer; to whom with the Father, and the oly Spirit, be aſcribed, as is moſt due, all Ho-ur and Glory; Dominion and Power; Thankſ-ving, and Praiſe, and humble Adoration, hence-rth and for evermore. *Amen.*

III.

THE Almighty Lord, who is a moſt ſtrong Tow-er to all them that put their Truſt in Him; whom all Things in Heaven, in Earth, and under e Earth, do bow and obey, be now and ever-ore my Defence; and make me to know and el that there is no other Name under Heaven given Man, in whom, and through whom, I may receive ealth and Salvation, but only the Name of our ord Jeſus Chriſt.

Unto God's gracious Mercy and Protection commit my Self: The Lord bleſs me and kee me: The Lord make his Face to ſhine upon m and be gracious unto me: The Lord lift up h Countenance upon me, and give me Peace, bo now and evermore. *Amen.*

Tueſday-Afternoon.

The Shortneſs and Vanity of this Life. N poſſibility of Dying in Peace, and Reco ciliation with God, without a timely R pentance of all the Sins of our Life.

I.

MAN that is born of a Woman is of fe Days, and full of Trouble.

He cometh forth like a Flower, and is c down; he fleeth alſo as a Shadow, and con nueth not.

Man dieth and waſteth away; yea, Man give up the Ghoſt; and where is He?

His Days are determined; the Number of Months is with Thee; Thou haſt appointed Bounds that he cannot paſs, *Job* xiv. 1, 2, 10, 5

Lord make me to know my End, and the M ſure of my Days, what it is; that I may kn how frail I am.

Behold, Thou haſt made my Days as it were Span long, and mine Age is even as nothing in ſpect of Thee: Verily every Man living is al gether Vanity, *Pſal.* xxxix. 4, 5.

For a Thouſand Years in thy Sight are but Yeſterday, when it is paſt; and as a Watch the Night.

As ſoon as Thou ſcattereſt them, they are e-
n as a Sleep; and fade away ſuddenly like the
raſs.

In the Morning it is green, and groweth up;
t in the Evening it is cut down, dried up, and
ithered.

For we conſume away in thy Diſpleaſure; and
e afraid at thy wrathful Indignation.

Thou haſt ſet our Miſdeeds before Thee,
d our ſecret Sins in the light of thy Coun-
nance.

For when Thou art Angry, all our Days are
one; we bring our Years to an end, as it were a
ale that is told.

The Days of our Age are Threeſcore Years and
n: And though Men be ſo ſtrong, that they
me to Fourſcore Years; yet is their Strength
en but labour and ſorrow; ſo ſoon paſſeth it
way, and we are gone, *Pſal.* xc. 4, ——10.

II.

And now, Lord, what is my Hope? truly my
ope is even in Thee, *Pſal.* xxxix. 9.

I have ſinned: What ſhall I do unto Thee, O
hou preſerver of Men? *Job* vii. 20.

I will confeſs my Wickedneſs, and be ſorry for
y Sin, *Pſal.* xxxviii. 18.

I ſaid, I will take heed to my Ways, that I of-
nd not in my Tongue, *Pſal.* xxxix. 1.

I will keep Innocency, and take heed to the
hing that is right; for that ſhall bring a Man
eace at the laſt, *Pſal.* xxxvii. 38.

When Thou with Rebukes doſt chaſten Man
or Sin, Thou makeſt his Beauty to conſume away,
ike as it were a Moth fretting a Garment: Eve-
y Man therefore is but Vanity.

For Man walketh in a vain Shadow, and diſ-
quieteth himſelf in vain; he heapeth up Riches,
nd cannot tell who ſhall gather them.

Hear my Prayer, O Lord, and with thine Ears consider my Calling: Hold not thy Peace at my Tears.

For I am a Stranger with Thee, and a Sojourner, as all my Fathers were.

O ſpare me a little, that I may recover my Strength, before I go hence, and be no more ſeen. *Pſal.* xxxix. 8, 12, —— 15.

Thou, O Lord, art the God of my Strength. *Pſal.* xliii. 2.

The Lord will ſtrengthen *me* upon the Bed of Languiſhing: Thou wilt make all *my* Bed in my Sickneſs.

Lord be merciful unto me: Heal my Soul, for I have ſinned againſt Thee, *Pſal.* xli. 3, 4.

Send thy Word and heal me; and deliver me from Deſtruction, *Pſal.* cvii. 20.

O remember not againſt me my former Iniquities: Let thy tender Mercies ſpeedily prevent me.

Help me, O God of my Salvation, for the Glory of thy Name: Deliver me; and purge away my Sins for thy Name's ſake, *Pſal.* lxxix. 8, 9.

Deal bountifully with thy Servant, that I may live, and keep thy Word, *Pſal.* cxix. 17.

So teach me to number my Days, that I may apply my Heart unto Wiſdom, *Pſal.* xc. 12.

Let me die the Death of the Righteous; and let my laſt end be like his, *Numb.* xxiii. 10.

O ſend out thy Light and thy Truth; let them lead me, let them bring me to thy holy Hill, and to thy Tabernacle, *Pſal.* xliii. 3.

I.

Remember not Lord my Offences, *&c.*

Lord have Mercy upon me, &c.

Our Father, *&c.*

II.

A Prayer for the Forgiveneſs of our Sins, and a happy Death.

O Moſt merciful God! who, according to the Multitude of thy Mercies, doſt ſo put away the Sins of thoſe that truly repent, that Thou remembereſt them no more; Open thine Eye of Mercy upon me thy Servant, who moſt earneſtly deſire Pardon and Forgiveneſs. Renew in me, moſt loving Father, whatſoever hath been decayed by the Fraud and Malice of the Devil, or by my own carnal Will and Frailneſs: Preſerve and continue me in the Unity of the Church: Conſider my Contrition: Accept my Humiliation: Increaſe my Faith. And foraſmuch as I put my full Truſt only in thy Mercy, impute not unto me my former Sins; but ſtrengthen me with thy bleſſed Spirit, that I may live the Reſidue of my Life to Thee, and be an Inſtrument of thy Glory, by ſerving Thee faithfully, and doing Good in my Generation. And when Thou art pleaſed to take me hence, take me unto thy Favour, through the Merits of thy dearly beloved Son Jeſus Chriſt our Lord. *Amen.*

III.

A Prayer for Peace and Comfort in the Hour of Death.

1.

O Almighty Lord, Father of Mercies, and God of all Comfort, our only Help in time of Need! I beſeech Thee likewiſe to accept the devout Prayers and Supplications which I now offer up to thy Divine Majeſty, with reſpect

reſpect to the Time of my greateſt Extremity, the laſt and moſt important Conflict of my Life. Do Thou *then*, O Lord, look graciouſly upon thy Servant; and viſit me with thy Salvation: Send me Help from above, and deliver me from the Snares and Terrors of the wicked one: Suſtain my Agonies with the peaceful Comforts of a quiet and good Conſcience, and of perfect Reconcilia-tion with Thee my God. Lord, as Thou bringeſt me nearer to thy Self, ſo let my Love and my Deſires of Thee be ſtronger. And oh! that it may pleaſe Thee, in thy abundant Mercy, to afford me ſome ſweet Foretaſt of future Bliſs, that I may triumph even in Death it ſelf.

2.

But if in this I know not what I ask; yet at leaſt ſuffer not my Faith to be ſhaken, nor thy Loving-kindneſs to fail. And however Thou dealeſt with this corruptible Body; let my Soul, I beſeech Thee, be precious in thy Sight; and the more the outward Man decays, ſtrengthen me ſo much the more continually with thy Grace and Holy Spirit in the inner Man. Give me unfeigned Repentance for all the Errors of my Life paſt, and ſtedfaſt Faith in thy Son Jeſus, that my Sins may be done away by thy Mercy, and my Pardon ſealed in Heaven, before I go hence and be no more ſeen.

3.

In thy Mercy, O Lord, I put my full Truſt, in thy Mercy alone, and in the Merits and Suffer-ings of my Crucified Saviour. So fit and pre-pare me, I beſeech Thee, againſt the Hour of Death, that after my Departure hence in Peace and in thy Favour, my Soul may be receiv'd into thoſe Heavenly Habitations, where the Souls of them that ſleep in the Lord Jeſus, enjoy perpetual Reſt and Felicity; and at the Reſurrection of the Juſt, my Body may be re-united to my Soul, and

fashion'd like unto Christ's glorious Body; and admitted into thy everlasting Kingdom of Glory; through the Merits and Mediation of Jesus Christ, thy only Son, our Lord and Saviour. *Amen.*

IV.

The Almighty Lord, *&c.*

Unto God's gracious Mercy, *&c.*

Wednesday-Afternoon.

The Uncertainty of the Time of our Death. Life and Immortality brought to Light through the Gospel. The Judgment of the last Day universal.

I.

I Must work the Works of Him that sent me while it is Day; The Night cometh, when no Man can work, *Joh.* ix. 4.

And Man knoweth not his Time: As the Fishes that are taken in an evil Net; and as the Birds that are caught in the Snare; so are the Sons of Men snared in an evil Time, when it falleth suddenly upon them, *Eccles.* ix. 12.

The rich Man said to his Soul, Soul, thou hast many Goods, laid up for many Years; take thine Ease; Eat, Drink, and be Merry.

But God said unto him, Thou Fool, this Night shall thy Soul be requir'd of thee; then whose shall these Things be which Thou hast provided? *Luk.* xii. 19, 20.

O God, Thou knoweſt my Fooliſhneſs, and my Sins are not hid from Thee, *Pſal.* lxix. 5.

Remember, I beſeech Thee, that Thou haſt made me as the Clay; and Thou wilt bring me into Duſt again.

Are not my Days few? Ceaſe then, and let me alone, that I may take comfort a little,

Before I go whence I ſhall not return, even to the Land of Darkneſs, and the Shadow of Death

A Land of Darkneſs, as Darkneſs it ſelf; and of the Shadow of Death, without any Order and where the Light is as Darkneſs, *Job* x. 9. 20, 21, 22.

II.

But I will ſeek unto God, and unto God will commit my Cauſe, *Job* v. 8.

Though He ſlay me, yet will I truſt in Him *Job* xiii. 15.

For He hath ſaid, I will never leave thee, nor forſake thee, *Heb.* xiii. 5.

The Lord killeth, and maketh alive; He bringeth down to the Grave, and bringeth up, *Sam.* ii. 6.

God is our God for ever and ever: He will be our Guide even unto Death, *Pſal.* xlviii. 14.

What time I am afraid, I will truſt in Thee *Pſal.* lvi. 3.

Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for Thou art with me; thy Rod and thy Staff they comfort me, *Pſal.* xxiii. 4.

For I know whom I have believed; and I am perſuaded that He is able to keep that which I have committed to Him againſt that Day.

Who hath ſaved us, and called us with an holy Calling, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus before the World began;

But is now made manifeſt, by the Appearing of our Saviour Jeſus Chriſt, who hath aboliſh'd Death, and brought Life and Immortality to Light thro' the Goſpel, 2 *Tim.* i. 12, 9, 10.

For as in Adam all die; even ſo in Chriſt ſhall all be made alive, 1 *Cor.* xv. 22.

For God ſo loved the World, that He gave his only-begotten Son, that whoſoever believeth in Him ſhould not periſh, but have everlaſting Life, *Joh.* iii. 16.

And this is my Father's Will who hath ſent me, that of all which He hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day, *Joh.* vi. 39.

I am He that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the Keys of Hell, and of Death, *Rev.* i. 18.

Death is ſwallow'd up in Victory, 1 *Cor.* xv. 54.

III.

I ſaw a great white Throne, and Him that ſat on it; from whoſe Face the Earth and the Heaven fled away, and there was found no place for them.

And I ſaw the Dead, ſmall and great, ſtand before God, and the Books were open'd; and another Book was open'd, which was the Book of Life: And the Dead were judged out of the Things that were written in the Books, according to their Works.

And the Sea gave up the Dead that were in it, and Death and Hell deliver'd up the Dead that were in them; and they were judged every Man according to their Works.

And Death and Hell were caſt into the Lake of Fire.

And whoſoever was not found written in the Book of Life, was caſt into the Lake of Fire, *Rev.* xx. 11,——15.

The

The Fearful, and Unbelievers, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, ſhall have their part in the Lake that burneth with Fire and Brimſtone. But he that overcometh, ſhall inherit all things; and I will be his God, and he ſhall be my Son, *Rev.* xxi. 8, 7.

I.

Remember not Lord my Offences, *&c.*

Lord have Mercy upon me, &c.

Our Father which art, *&c.*

II.

A Prayer for a bleſſed Departure out of this Life; and for ſpiritual Strength and Comfort in the Hour of Death.

1.

O Almighty God, with whom do live the Spirits of juſt Men made perfect, after they are deliver'd from their earthly Priſons; I humbly commend my ſinful Soul into thy Hands, as into the Hands of a faithful Creator, and moſt merciful Saviour; moſt humbly beſeeching Thee, that it may be precious in thy Sight.

2.

Waſh it, I pray Thee, in the Blood of that immaculate Lamb, which was ſlain to take away the Sins of the World; that whatſoever Defilement it may have contracted in the midſt of a miſerable and naughty World, through the Luſts of the Fleſh, or the Wiles of Satan, being purged and done away; it may (at its departure out of the Body) be preſented pure, and without Spot, before Thee.

3.

3.

And grant, O Lord, that the daily Spectacles f Mortality which I ſee, may incline me ſeriouſly o conſider, how frail and uncertain my Condition ; and teach me ſo to number my Days, that I ay conſtantly apply my Heart to that Holy and eavenly Wiſdom whilſt I live here, which will the End bring me to Life everlaſting.

4.

And O Thou who art our only Help in Time f Need, ſtrengthen me, I beſeech Thee, in my ſt Agonies: And as my Strength decays, let y Pains wear off; but when my Strength fails, let not my Faith fail: Even in Death enable me o truſt in Thee.

5.

Deliver me from all violent Diſorders of a oubled Fancy, or painful Deluſions of my Ghoſt- Enemy. Oh! let him not be able to diſturb terrifie me, or any way prevail againſt me. ave me in thy Cuſtody, O Holy Father; for othing can take me out of thy Hands. Give thy oly Angels charge to ſtand about me, to guard d receive my Soul at my Departure; and to nduct and carry it to the bleſſed Receptacles of eſt and Peace.

6.

If it be thy gracious Will, O Lord, make my ins ſhort, and my Death eaſie; at leaſt not tremely tedious or grievous to me. But if Thou ſt otherwiſe order'd, thy bleſſed Will be done: nly give me Patience to bear them, and ſpiritual omforts under them; and in thy own appoint- Time, make my Death my Paſſage to a joyful ſurrection unto a Bleſſed and eternal Life, thro' ſus Chriſt our Lord. *Amen.*

III.

The Almighty Lord, who is, *&c.*

Unto God's gracious Mercy, *&c.*

Thurſ-

Thurſday-Afternoon.

The Certainty of Death, and of a general Reſurrection unto Eternal Life.

I.

THERE is a Time to be born, and a Time to die, *Eccleſ.* iii. 8.

I know that Thou wilt bring me to Death, and to the Houſe appointed for all Living, *Job* xxx. 23.

When a few Days are come, then ſhall I go the Way whence I ſhall not return, *Job* xvi. 22.

If I wait, the Grave is my Houſe: I have made my Bed in the Darkneſs.

I have ſaid to Corruption, Thou art my Father: to the Worm, Thou art my Mother and Siſter, *Job* xvii. 13, 14.

For all Fleſh ſhall periſh together; and Man ſhall turn again into Duſt, *Job* xxxiv. 15.

Our Days upon Earth are as a Shadow, and there is none abiding, 1 *Chron.* xxix. 15.

What Man is he who liveth, and ſhall not ſee Death? Shall he deliver his Soul from the Hand of the Grave? *Pſal.* lxxxix. 48.

Man being in Honour abideth not: He is like the Beaſts that periſh.

He ſhall go to the Generation of his Fathers: They ſhall never ſee the Light.

They are laid in the Grave: Death ſhall feed on them; and their Beauty ſhall conſume in the Grave.

II.

But God will redeem my Soul from the Pow

f the Grave; for He ſhall receive me, *Pſal.* xlix. 2, 19, 14, 15.

Therefore my Heart is glad; my Glory rejoic-th; my Fleſh alſo ſhall reſt in Hope, *Pſal.* xvi. 9.

For I know that my Redeemer liveth, and that He ſhall ſtand at the latter Day upon the Earth: And tho' after my Skin, Worms deſtroy this body; yet in my Fleſh ſhall I ſee God, *Job* xix. 5, 26.

For to this end Chriſt both died, and roſe, and revived, that He might be Lord both of the dead and the Living, *Rom.* xiv. 9.

And He muſt reign, till He hath put all Ene-mies under his Feet.

The laſt Enemy that ſhall be deſtroy'd is Death. O Death, where is thy Sting? O Grave, where thy Victory?

The Sting of Death is Sin; and the Strength of Sin is the Law.

But Thanks be to God, who giveth us the Vi-ctory, through our Lord Jeſus Chriſt, 1 *Cor.* xv. 5, 26, 55, 56, 57.

Who ſhall change our vile Body, that it may be faſhion'd like unto his glorious Body, according to the Working, whereby He is able to ſubdue all things to Himſelf, *Phil.* iii. 21.

III.

I am the Reſurrection and the Life, ſaith the Lord: He that believeth in me, tho' he were dead, yet ſhall he live.

And whoſoever liveth and believeth in me, ſhall never die, *Joh.* xi. 25, 26.

For if we believe that Jeſus died, and roſe a-gain, even them alſo which ſleep in Jeſus will God bring with Him.

For the Lord Himſelf ſhall deſcend from Hea-ven with a Shout, with the Voice of the Arch-

Angel, and with the Trump of God; and the Dead in Chriſt ſhall riſe firſt.

Then we which are alive and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air, and ſo ſhall we ever be with the Lord, 1 *Theſſ.* iv. 14, 16, 17.

I.

Remember not Lord my Offences, *&c.*

Lord have Mercy upon me, &c.

Our Father, *&c.*

II.

A Prayer for Grace to enable us ſo to live, that we may give a joyful Account in the Day of the general Judgment.

O Almighty and Eternal God! the Creator of all Things! who haſt made my Day upon Earth as it were a Span long, and mine Age even as nothing in reſpect of Thee; give me Grace, I humbly beſeech Thee, to live under ſuch a conſtant Senſe of my Mortality, and of the Shortneſs and Uncertainty of this preſent Life, that Death may never ſurprize me in an Hour when I am not aware: But being always provided with Oil in my Lamp, I may be ready whenever the Bridegroom ſhall come, to enter with Him into the Marriage Feaſt; and receive the Bleſſing among thoſe who watch and wait for the Coming of their Lord; to whom with Thee and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

III

A Prayer for Grace to prepare our Souls for the Society of glorified Spirits in Heaven.

O Eternal God, with whom do live the Spirits of them that depart hence in the Lord; and with whom the Souls of the Faithful, after they are deliver'd from the Burden of the Fleſh, are in Joy and Felicity; I give Thee humble Thanks for that it hath pleaſed Thee to give us ſo clear a Revelation of Life and Immortality by thy Son Jeſus Chriſt: and I moſt humbly beſeech Thee to give me Grace in this my Day of Trial and Probation, to fit my Self for the Employment of Eternity; by weaning my Heart from the Things of this World, and by ſetting my Affections on Things above, and having my Converſation in Heaven; that when I put off this frail Body, my Soul may be immediately brought into the bleſſed Society of juſt Men made perfect, and ready to join with them in ſinging Praiſes and Hallelujahs to Thee for ever and ever; through thy only Son Jeſus Chriſt our Lord. *Amen.*

IV.

The Almighty Lord, who is, *&c.*

Unto God's gracious Mercy, *&c.*

Friday-Afternoon.

The Troubles and Afflictions of this Life. The Duty and Bleſſedneſs of Patience and Perſeverance to the End.

I.

O Death, how bitter is the Remembrance o thee to a Man that liveth at reſt in his Po ſeſſions! to the Man that hath nothing to ve him, and that hath Proſperity in all Things!

O Death, acceptable is thy Sentence to th Needy, and unto Him whoſe Strength faileth that is now in the laſt Age, and is vexed with Things! *Ecclus.* xli. 1, 2.

For what hath Man of all his Labour, and the Vexation of his Heart, wherein he hath labou ed under the Sun?

All his Days are Sorrows, and his Travel Grie yea, his Heart taketh not reſt in the Night, *Eccl* ii. 22, 23.

Few and evil are the Days of the Years of o Life, *Gen.* xlvii. 9.

Although Affliction cometh not forth of t Duſt; nor doth Trouble ſpring out of the Grou

Yet Man is born unto Trouble as the Sparks f upwards, *Job* v. 6, 7.

All things are full of Labour: Man cann utter it.

Sore Travel hath God given to the Sons of Me to be exerciſed therewith, *Eccleſ.* i. 8, 13.

II.

But my Son, deſpiſe not thou the Chaſten of the Lord; neither be weary of his Correcti

For whom the Lord loveth, He correcteth; nd ſcourgeth every Son in whom He Delighteth, *rov.* iii. 11, 12.

If ye endure Chaſtening, God dealeth with you s Sons; for what Son is he, whom the Father haſteneth not?

But if ye are without Chaſtening, whereof all re Partakers; then are ye Baſtards, and not Sons.

Furthermore, we have had Fathers of our leſh, who corrected us, and we gave them Reerence: Shall we not much rather be in Subction to the Father of Spirits, and live?

For they verily for a few Days chaſten'd us fter their own Pleaſure; but He, for our Profit; hat we might be Partakers of his Holineſs.

Now no Chaſtening for the preſent ſeemeth to e joyous, but grievous; nevertheleſs, afterwards yieldeth the peaceable Fruit of Righteouſneſs, nto them who are exerciſed thereby, *Heb.* xii. 7, , 9, 10, 11.

Wherefore, let them that ſuffer according to he Will of God, commit the Keeping of their ouls to Him in Well-doing, as unto a faithful reator, 1 *Pet.* iv. 19.

III.

For the Souls of the Righteous are in the and of God, and there ſhall no Torment ouch them.

Though they be puniſh'd in the Sight of Men; et is there Hope full of Immortality:

And having been a while chaſtiſed, they ſhall e greatly rewarded; for God proved them, nd found them worthy for Himſelf, *Wiſd.* iii. , 4, 5.

Then ſhall the Righteous Man ſtand in great oldneſs before the Face of ſuch as have afflicted im, and made no account of his Labours.

And they Repenting, and groaning for anguiſh

of Spirit, ſhall ſay within themſelves, This wa
he whom we had ſometimes in Deriſion, and
Proverb of Reproach.

We Fools accounted his Life Madneſs, and hi
End to be without Honour.

How is he number'd among the Children o
God; and his Lot is among the Saints?

Therefore have we err'd from the Way o
Truth; and the Light of Righteouſneſs hath no
ſhined unto us; and the Sun of Righteouſne
roſe not upon us.

We wearied our Selves in the Way of Wicked
neſs and Deſtruction; yea, we have gone throug
Deſerts, where there lay no Way; but as fo
the Way of the Lord, we have not known it.

What hath Pride profited us? and what goo
have Riches with our vaunting brought us?

All thoſe Things are paſſed away like a Sha
dow, and as a Poſt that haſted by.

But the Righteous live for evermore: The
Reward alſo is with the Lord; and the Care o
them is with the moſt High.

Therefore ſhall they receive a glorious King
dom, and a beautiful Crown from the Lord
Hand; for with his right Hand ſhall He cove
them, and with his Arm ſhall he protect them
Wiſd. v. 1.——ix. 15, 16.

IV.

Bleſſed is the Man that endureth Temptation
for when he is tried, he ſhall receive the Crow
of Life, which the Lord hath promiſed to the
that love Him, *Jam.* i. 12.

Then ſhall the Righteous ſhine forth as the Su
in the Kingdom of their Father, *Matt.* xiii. 43.

And they that be wiſe, ſhall ſhine as the Brigh
neſs of the Firmament; and they that turn ma
to Righteouſneſs, as the Stars for ever and eve
Dan. xii. 3.

A Litany, consisting of Deprecations and Petitions, respecting the Time of our Sickness and Death.

I.

REmember not, Lord, my Offences, nor the Offences of my Forefathers; neither take thou vengeance of our Sins: Spare me, good Lord; spare thy Servant whom Thou hast redeemed with thy most precious Blood, and be not angry with me for ever.

Spare me, good Lord.

From the Guilt and Burden of my Sins; from the Sting and Terrors of Conscience; from the Illusions and Assaults of my Ghostly Enemy; and from the bitter Pains of eternal Death,

Good Lord, deliver me.

From all Impatience, and repining at thy Chastisements; from dejection of Spirit, and distrust of thy Mercies; from the Fear of Death; and from such extremity of Sickness, Anguish, or Agony, as may any way withdraw my Mind from Thee,

Good Lord, deliver me.

By thy manifold and great Mercies; by the all-sufficient Merits of Jesus Christ thy Son; by his Agony and bloody Sweat; by his bitter Cross and Passion; by his glorious Resurrection and Ascension; by his continual Intercession for us at thy right Hand; and by the Graces and Comforts of the Holy Ghost,

Good Lord, deliver me.

In all the Changes and Chances of this mortal Life; in the Day of Prosperity, and in the Day of Adversity; in the Hour of Death, and in the Day of Judgment,

Good Lord, deliver me.

I wretched Sinner do beſeech Thee to hear me, O Lord God; and that it may pleaſe Thee to look upon me with the Eyes of thy Mercy; to give me Comfort, and ſure Confidence in Thee; and in all my Dangers and Neceſſities, to ſtretch forth the right Hand of thy Majeſty to help and defend me, and to keep me in perpetual Peace and Safety;

I beſeech Thee to hear me, good Lord.

That it may pleaſe Thee to remember me with the Favour Thou beareſt unto thy choſen; and to give me Grace ſo to follow the good Examples of thy Servants departed this Life in thy Faith and Fear, that with them I may be partaker of thy Heavenly Kingdom;

I beſeech Thee to hear me, good Lord.

That it may pleaſe Thee to ſanctifie to me all thy fatherly Corrections; and to grant, that whenſoever Thou ſhalt be pleas'd to caſt me on the Bed of Sickneſs, the Senſe of my Weakneſs may add Strength to my Faith, and Seriouſneſs to my Repentance; and I may ſo take thy Viſitation that after this painful Life ended, I may dwell with Thee in Life everlaſting;

I beſeech Thee to hear me, good Lord.

That it may pleaſe Thee to give me an entire Reſignation to thy bleſſed Will; to wean my Affections from things below; and to fill me with ardent Deſires after Heaven; and finally to make me a Partaker of all thy Bleſſings, and Promiſes in Chriſt Jeſus;

I beſeech Thee to hear me, good Lord.

That it may pleaſe Thee to fill my Soul with ſuch a comfortable Senſe and Aſſurance of my Reconciliation with Thee; that when Thou ſhalt call me to walk through the Valley of the Shadow of Death, I may fear no Evil; but may lay me down in Peace, and when I awake up may be ſatisfied with thy Preſence in thy Glory;

I beſeech Thee to hear me, good Lord.

That

That it may pleaſe Thee to give thy holy Angels charge over me, to aſſiſt me in my laſt Conflict, and to conduct my Soul into the bleſſed Society of thy Saints in Paradice; there to reſt in Joy and Peace, till Thou ſhalt vouchſafe to my Body a Part in the bleſſed Reſurrection to Life and Glory;

I beſeech Thee to hear me, good Lord.

Son of God, I beſeech Thee to hear me.
Lamb of God, that takeſt away the Sins of the World,
Grant me thy Peace.
Lamb of God, that takeſt away the Sins of the World,
Have Mercy upon me.
O Chriſt hear me.
Lord have Mercy upon me.
Chriſt have Mercy upon me.
Lord have Mercy upon me.

Our Father, *&c*

II.

I Humbly beſeech Thee, O Father, mercifully to look upon my Infirmities; and, for the Glory of thy Name, turn from me all thoſe Evils that moſt righteouſly have deſerved; and grant that in all my Troubles, I may put my whole Truſt and Confidence in thy Mercy, and evermore ſerve Thee in Holineſs and Pureneſs of Living, to thy Honour and Glory, thro' our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

O God, merciful Father, who deſpiſeſt not the Sighing of a contrite Heart, nor the Deſire of ſuch as be ſorrowful; mercifully aſſiſt my Prayers that I make before Thee in all my Troubles and Adverſities whenſoever they oppreſs me: And

And grant that in all my Sufferings here upon Earth, I may ſtedfaſtly look up to Heaven, and by Faith behold the Glory that ſhall be revealed; and being filled with the Holy Ghoſt, may unfeignedly love and bleſs thy holy Name; and earneſtly deſire to be diſſolved, and to be with Thee, O bleſſed Jeſus, who ſitteſt at the right Hand of God, and haſt promiſed that Thou wilt not leave us comfortleſs; but wilt ſend thy Holy Ghoſt to comfort us, and to exalt us unto the ſame Place whither Thou art gone before; who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, World without end. *Amen.*

III.

The Almighty Lord, who is, *&c.*

Unto God's gracious Mercy, *&c.*

Saturday-Afternoon.

All Men equally ſubject to Death. The Death of the Righteous, a Paſſage to glorious Immortality. A greater Degree of Glory appointed for thoſe, who through much Tribulation enter into the Kingdom of God.

I.

IS there not an appointed Time to Man upon Earth? Are not his Days alſo like the Days of an Hireling? *Job* vii. 1.

We are but of Yeſterday, and know nothing, becauſe our Days upon Earth are a Shadow. *Job* viii. 9.

We dwell in Houſes of Clay, whoſe Founda-
ion is in the Duſt, which are cruſhed before the
oth, *Job* iv. 19.

Wiſe Men alſo die, and periſh together, as well
s the Ignorant and Fooliſh, and leave their Rich-
s for others, *Pſal.* xlix. 10.

For there is no Man that hath Power over the
pirit, to retain the Spirit: neither hath he
ower in the Day of Death; and there is no Diſ-
harge in that War, *Eccleſ.* viii. 8.

All the Days of his vain Life he ſpendeth as a
hadow.

He cometh in with Vanity, and departeth in
arkneſs; and his Name ſhall be cover'd with
arkneſs, *Eccleſ.* vi. 12, 4.

One dieth in his full Strength, being wholly at
aſe, and in Quiet;

His Breaſts are full of Milk, and his Bones are
oiſten'd with Marrow:

And another dieth in the Bitterneſs of his Soul,
nd never eateth with Pleaſure.

They ſhall lie down alike in the Duſt, and the
Worms ſhall cover them, *Job* xxi. 23,——26.

II.

But I ſaid, O my God, take me not away in the
idſt of mine Age: As for thy Years, they en-
ure throughout all Generations.

Thou, Lord, in the Beginning haſt laid the
oundation of the Earth; and the Heavens are
he Work of thy Hands.

They ſhall periſh; but Thou ſhalt endure;
hey ſhall wax old as doth a Garment.

And as a Veſture ſhalt Thou change them, and
hey ſhall be changed; but Thou art the ſame,
nd thy Years ſhall not fail.

The Children of thy Servants ſhall continue;
nd their Seed ſhall be eſtabliſh'd before Thee,
Pſal. cii. 24,——28.

Thou

Thou wilt ranſom them from the Power o the Grave: Thou wilt redeem them from Death O Death, I will be thy Plague; O Grave, I wi be thy Deſtruction, *Hoſ.* xiii. 14.

Precious in the Sight of the Lord is the Deat of his Saints, *Pſal.* cxvi. 15.

They that ſow in Tears, ſhall reap in Joy, *Pſa* cxxvi. 5.

Their Inheritance ſhall be for ever, *Pſa* xxxvii. 18.

And when the chief Shepherd ſhall appear, the ſhall receive a Crown of Glory that fadeth not a way, 1 *Pet.* v. 4.

III.

I beheld, and lo! a great Multitude which n Man could number, of all Nations, and Kindred and People, and Tongues, ſtood before the Thron and before the Lamb, clothed in white Robes, an Palms in their Hands.

Theſe are they which came out of great Tribu lation, and have waſhed their Robes, and mad them white in the Blood of the Lamb.

Therefore are they before the Throne of God and ſerve Him Day and Night in his Temple and He that ſitteth upon the Throne, ſhall dwe among them, *Rev.* vii. 9, 14, 15.

He that hath an Ear to hear, let him hear wha the Spirit ſaith unto the Churches: To hi that overcometh will I give to eat of the hidde Manna; and I will give him a white Stone, an a new Name written, which no Man knowet ſaving he that receiveth it, *Rev.* ii. 17.

The ſame ſhall be clothed in white Raiment and I will not blot out his Name out of the Boo of Life; but I will confeſs his Name before m Father, and before his Angels.

To him that overcometh, will I grant to ſit ith me in my Throne, even as I alſo overcame, d am ſet down with my Father in his Throne, v. iii. 5. 21.

I.

Remember not Lord my Offences, *&c.*

Lord have Mercy upon me, &c.

Our Father which art, *&c.*

II.

A Prayer for a bleſſed Death.

1.

O Eternal and everliving God, who didſt at firſt breath into Man the Breath of Life; nd when Thou takeſt away that Breath, he dies, nd is turned again to his Duſt; look with ompaſſion, I beſeech Thee, upon me thy Crea- ure; and let thy good Spirit work in me what- ever Thou ſeeſt wanting to fit and prepare me r the Time of my Diſſolution.

2.

Give me that ſincere and earneſt Repentance, to hich Thou haſt promiſed Mercy and Pardon. Wean my Heart from the World, and all its fading anities; and make me to pant after thoſe more xcellent and durable Joys which are at thy right Hand for ever. Lord, lift Thou up the Light of Countenance upon me: And in all the Pains of my Body, and all the Agonies of my Spirit, let hy Comforts refreſh my Soul, and enable me atiently to wait till my Change come.

3.

And grant, O Lord, that when my earthly Houſe of this Tabernacle is diſſolved, I may have

a

a Building of God, a Houſe not made with Hands eternal in the Heavens; and that for his ſake who by his precious Death hath purchaſed for all Believers, a ſure and certain Title to everlaſting Life; Jeſus Chriſt, thy only Son our Lord. *Amen.*

III.

A Prayer for a joyful Reſurrection to Eternal Life.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the Reſurrection and the Life; in whom whoſoever believeth, ſhall live tho' he die; and whoſoever liveth and believeth in Him, ſhall not die eternally: I meekly beſeech Thee, O Father, to raiſe me from the Death of Sin, unto the Life of Righteouſneſs; that when I ſhall depart this Life, I may reſt in Him, as all thy Faithful departed do; and that at the general Reſurrection in the laſt Day, I may be found acceptable in thy Sight; and receive the Bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear Thee, ſaying, *Come ye bleſſed Children of my Father; receive the Kingdom, prepared for you from the Beginning of the World:* Grant this, I beſeech Thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

IV.

A Thankſgiving for all God's Saints, who have departed this Life in the Faith and Practice of Chriſt's holy Religion.

I Beſeech Thee likewiſe, O Lord, to accept my unfeigned Thanks and Praiſes to thy Divine Majeſty, for all thy Graces and Virtues which Thou

Thou haſt wrought in all thy Saints, and by them beſtowed upon thy Church from the Beginning of the World; who by their Lives and Labours have ſhined forth as Lights in their ſeveral Generations; ſuch as were the holy Patriarchs, Prophets, Apoſtles, Martyrs, and Confeſſors, whom we remember with Honour, and commemorate with Joy; and for whom (with all other thy happy Servants, our Fathers and Brethren, who have departed this Life with the Seal of Faith, and do now reſt in the Sleep of Peace,) I praiſe and magnifie thy glorious Name; moſt humbly deſiring that I may ſo follow their good Examples, that I may, together with them, attain to the Reſurrection of the Juſt, and have my perfect Conſummation both of Soul and Body in thy Kingdom of Glory, through Jeſus Chriſt our Lord. *Amen.*

V.

The Almighty Lord, who is, *&c.*

Unto God's gracious Mercy, *&c.*

Sect. V.

Devotions for the Evening

¶ *Read a Chapter in the Bible; Or one of the Paragraphs of the Preliminary Inſtructions.*

I.

Queſtions proper to put to our Selves, in our Evening Retirements for Devotion.

O My Soul! What Account can thou give of the Day paſt?

Have I made the Buſineſs of Religion, and the Care of my Soul, my firſt and principal Concern?

Have I faithfully and diligently diſcharg'd all the Duties of my particular Station?

Have I ſtudied to employ my Leiſure Hours to the beſt Advantage?

Have I ſtrictly obſerved the Rules of Chriſtian Sobriety and Temperance, in Eating and Drinking; and been innocent and moderate in all my Recreations?

Have I endeavour'd to ſet God alway before me, and to demean my Self, as it becomes one that knows he muſt ſhortly appear before the Judgment

nent-Seat of Chriſt; and be ſentenc'd to everlaſt-
ng Happineſs, or everlaſting Miſery, according
o his good or ill Behaviour in this Life?

Have I exercis'd a due Care and Watchfulneſs
ver my Thoughts, Words, and Actions; ſo as
either to think, nor ſpeak, nor do any thing un-
ecoming my Chriſtian Profeſſion?

Have I been chaſt and inoffenſive in my Diſ-
ourſe? Candid and Charitable in my Opinions of
thers? Sincere, affable and obliging, and (as oc-
aſion offer'd) uſeful in my Converſation?

What Mercies have I receiv'd? And with what
entiments of Gratitude have I entertain'd and
cknowledg'd them?

What Temptations have I been aſſaulted with?
nd how have I acquitted my ſelf under them?

What ground have I got of the Sin that doth
oſt eaſily beſet me?

How have I govern'd my ſelf with reſpect to
he little Accidents, that daily happen to pro-
oke me?

What Opportunities have I had of doing Good?
nd how have I improved them?

What Opportunities have I had of diſcourag-
g Vice? And how have I oppoſed it?

Am I now in a fit Temper of Mind for Devo-
on?

Am I truly penitent for all my Offences againſt
od; and earneſtly deſirous of his Pardon and
orgiveneſs?

Have I a juſt Senſe of God's infinite Power, Wiſ-
om and Goodneſs; and of my manifold Wants
nd Neceſſities, and abſolute Dependence upon
im?

Am I unfeignedly thankful for the innumera-
le Mercies I have already receiv'd; and ſted-
aſtly purpoſed to make a faithful Uſe and Im-
rovement of all the Bleſſings and Favours, both
piritual and Temporal, which God ſhall vouchſafe
hereafter to beſtow upon me?

Do I from my Heart forgive all thoſe who have provok'd and injur'd me? And ſincerely wiſh and deſire the Welfare and Happineſs of all Men as well Enemies as Friends?

II.

A Confeſſion of Sin; and Prayer for the Forgiveneſs of it, and for Grace to ſerve God more faithfully for the Time to come.

1.

O Eternal and Almighty Lord God! Maker and Governour of the World! and our moſt gracious and merciful Father in Chriſt Jeſus! I humbly pray Thee, in and through Him to look down from Heaven, the Habitation of thy Holineſs and thy Glory, upon me thy vile and ſinful Creature, now proſtrate before Thee to adore and worſhip Thee, and to own all Dependence upon Thee; to beg pardon for my Sins and to return Thanks for thy many continued Benefits and Bleſſings.

2.

I am a ſinful Man, O Lord! and altogether unworthy to lift up my Eyes to thy offended Majeſty! Of the many Days and Years which Thou haſt afforded me, how few Minutes are there, of which I can give a juſt Account to Thee, or to my own Soul! O my God! with Shame and Sorrow I confeſs, that as Thou, of thy Mercy and Forbearance, increaſeſt the Number of my Days ſo, thro' the Frailty and Perverſeneſs of my corrupt Nature, I daily increaſe the Number of my Sins. In how many Inſtances have I offended this Day? How far have I been from living anſwerably to the Obligations of my holy Profeſſion? How far from walking before Thee, in a due Awe of thy ſacred Preſence, and of the Account I am to give of my Time, and of all the Talents committe

nitted to my Truſt! —— Lord! my own Heart condemns me; and Thou art infinitely reater than my Heart, and knoweſt all Things! ut, O merciful God, who willeſt not that any ould periſh, but that all ſhould come to Repenance; bring me, I beſeech Thee, to a ſincere epentance; ſuch as Thou wilt accept, who tri-t the Heart. Work in me an entire Hatred f my Sins; and enable me to preſent Thee with hat Sacrifice of a broken and contrite Spirit, hich Thou haſt promiſed not to deſpiſe; and hereby I ſhall be entitled to the Benefits of that ll-ſufficient Sacrifice which thy bleſſed Son, by e Oblation of Himſelf, hath made for all peni-nt and returning Sinners.

3.

And, O Lord, I pray Thee, let the Conſciouſ-eſs of my great Sloth and Unfaithfulneſs hither-, in all the Parts of my Stewardſhip, excite me nceforward to a more diligent Improvement of l the Talents Thou haſt put into my Hands. ake me always mindful, that I ſhall one Day be ought to Judgment; as for all that I have done the Fleſh, ſo particularly for thoſe peculiar dvantages I enjoy above many others; and oh! t theſe Terrors of the Lord effectually perſuade e to a chearful Employing of all I have received, thoſe ends for which Thou haſt beſtowed them. each me ſo induſtriouſly to husband every Mi-te of the precious Time Thou lendeſt me here, may be in order to a bleſſed Eternity hereafter.

4.

And grant, that by aſſiduous Practice of every rt of my Duty, I may arrive to ſuch a Habit d Reliſh of it, as may enable me to ſubdue and ortifie all ſenſual Inclinations, and from my wn Experience to aſſure others, that the Ways of eligion, are Ways of Pleaſantneſs, and all her aths Peace; and that in the Keeping of thy ommandments there is great Reward. Lord,

grant that renouncing all the vain Ambitions of this World, I may aſpire to no other Honour, but that of being approved by Thee, as a good and faithful Servant, and of being an Inſtrument in thy Hand, of bringing many to the Obedience of Chriſt: And this I beg, for the ſake of the ſame thy Son Jeſus Chriſt our Saviour; who with Thee, and the Holy Ghoſt, liveth and reigneth one God, World without end. *Amen.*

A general Interceſſion.

1.

O Bleſſed Lord, whoſe Mercy is over all thy Works! I beſeech Thee to have Mercy upon all Men; and grant that the precious Ranſom which was paid by thy Son for all, may be effectual to the ſaving of all. Give thy enlightning Grace to thoſe that are in Darkneſs, and thy converting Grace to thoſe that are in Sin.

2.

Look with thy tendereſt Compaſſions upon the univerſal Church: O be favourable and gracious unto Sion; build Thou the Walls of Jeruſalem. Unite all thoſe that profeſs thy Name to Thee by Purity and Holineſs; and to each other, by brotherly Love and Charity.

3.

Have Mercy upon this wicked and ungrateful Nation: Pardon our abominable Sins and Provocations, which cry unto Thee for Vengeance from every part of the Land. Pardon our unconformedneſs under the Judgments wherewith Thou haſt viſited us; and our Ingratitude for the Mercies which Thou haſt been pleaſed to vouchſafe us. Spare us, good Lord, ſpare thy People, whom Thou haſt redeemed with thy Son's moſt precious Blood; and for whom Thou haſt wrought many great and wonderful Works. Oh! ſpare

us, I beſeech Thee; and if it be thy bleſſed Will, glorifie thy Self by our Reformation, and not by our Deſtruction.

4.

Stir up the Hearts of thy Servants whom Thou haſt ſet over us, that they may be zealous and happy Inſtruments of Promoting thy true Religion and Virtue; and may be bleſſed in their Deed. Grant us evermore Princes to rule in Righteouſneſs; and Paſtors after thy own Heart. Send forth painful Labourers into thy Church; and bleſs all thoſe who wait at thy Altar, with ſincere Piety, ſoundneſs of Doctrine, and exemplary Holineſs of Life and Converſation.

5.

Have Pity, O Lord, on all that are in Affliction: Be a Father to the Fatherleſs; and plead the Cauſe of the Widow: Comfort the Feeble-minded; ſupport the Weak; heal the Sick; relieve the Needy; defend the Oppreſſed; and adminiſter to every one according to their ſeveral Neceſſities.

6.

Bleſs all whom I have injured by Word or Deed; in Soul, Body, Goods, or Reputation: Of thy infinite Mercy, pardon theſe my Sins, and remove the evil Effects and Influences of them, wherefoever they have reached. Reward all that have done me Good, and pardon all that have done or wiſh'd me Evil; and work in them and me, all that Good which may make us acceptable in thy Sight.

7.

Vouchſafe, O Lord, to pour down the beſt of thy Bleſſings upon my [ ] and all my Relations, Friends, and Neighbours: Hear, I beſeech Thee, our Prayers for each other; and graciouſly unite our Hearts more and more: Enable us to conſecrate our Selves entirely to thy Service, and to be true to Thee in all our holy Vows,

and Engagements: Grant we may mutually provoke each other to love and ſerve Thee; and may ſo grow up together before Thee in thy Fear and Love, during the ſhort Remainder of our Lives here, that we may hereafter meet in thy Heavenly Kingdom, to rejoice together before Thee for ever and ever. *Amen.*

A general Thankſgiving.

1.

O Moſt gracious and moſt bountiful Lord who *art good, and doſt good,* and art pleaſed in Mercy; I deſire to bleſs and adore thy holy Name, for all the Manifeſtations of thy Goodneſs to me and all Mankind. I bleſs Thee for making us after thy own Image, capable of Knowing, Serving, and Enjoying Thee for ever; and for reſtoring us when loſt, to the Hope of immortal Happineſs, by the Sufferings and Death, the Reſurrection and Interceſſion of thy dear Son Jeſus Chriſt, who came into the World to redeem us from the Puniſhment of our Sins by his Blood; and from the Power of them by his Grace; and by both, to bring us to his Glory.

2.

O Lord, I bleſs Thee for all thy Spiritual and Temporal Bleſſings to my Friends, Relations, and Benefactors. More particularly, I adore and magnifie thy Mercy to me, thy moſt ſinful and unworthy Servant. I thank Thee for the Uſe of all thy preſent good Things; and for the Hope of future: For my natural and ſpiritual Life; and for thy great Bounty in vouchſafing me ſo many Advantages for the comfortable Support of the one, and the happy Improvement of the other, above what Thou affordeſt to multitudes of my Fellow-Creatures. I praiſe Thee for thy preventing and aſſiſting Grace; for any good Mo-

tio-

ions Thou haſt raiſed in my Heart; for being ept from any wilful Sin, or enabled to overome any Temptation. I thank Thee, O Lord, or any Degree of Holineſs, and for any Increaſe f Knowledge in divine or uſeful Truths.

3.

Bleſſed be thy holy Name, O God! for thy reewed Goodneſs to me this Day; for thy Patince and Long-ſuffering towards me, notwithanding my continued Provocations for the Proection and Guidance of thy Spirit and Provience; for delivering me from innumerable Acidents and Dangers; for all the Benefits I have eceived; for any Good I have thought, ſaid, r done.

4.

Lord, give me Grace ſo to uſe and improve all hy Bleſſings here, that they may be an earneſt to e of thoſe richer Bleſſings which Thou haſt preared in Heaven for thoſe that love Thee; thro' eſus Chriſt our Lord; to whom with Thee, and he Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

Our Father, which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Another Prayer for the Evening.

1.

MOST great and glorious Lord God! the Creator, Preſerver, and Governour of the World, and our moſt merciful Father in Jeſus Chriſt! I humbly beſeech Thee, for his ſake, mercifully to aſſiſt me in the Supplications and Prayers which I am now about to offer up to thy

adorable Majeſty; and grant that the Words of my Mouth, and the Meditations of my Heart, may now and ever be acceptable in thy Sight, O Lord, my Strength and my Redeemer.

2.

I confeſs, O God, that by my innumerable Tranſgreſſions of thy holy Laws, I have render'd my ſelf altogether unworthy of the leaſt of thy Favours, and moſt juſtly liable to the ſevereſt of thy Judgments. But, O gracious Father! I moſt earneſtly beſeech thy Divine Goodneſs, that Thou wouldſt be pleas'd to deal with me, not according to my Deſerts, but according to the Multitude of thy tender Mercies in thy dearly beloved Son Jeſus Chriſt. For his ſake, who is the Propitiation for our Sins, and our Advocate with Thee, be merciful to me, in the free Pardon and Forgiveneſs of all my Sins; and let thy holy Spirit work in me ſuch a ſincere and hearty Sorrow for, and deteſtation of them, as may engage me to depart from all Iniquity, and to ſerve Thee henceforth in Newneſs and Holineſs of Life. And grant, O Lord, that the Remembrance of my former Miſcarriages, may make me more Modeſt and Humble for the future; more ſenſible of my own Weakneſs and Dependence, more Thankful to Thee for preventing me by thy Grace, from running into thoſe Evils which I have not committed; and more Charitable and Compaſſionate with regard to the Failings of others.

3.

Imprint on my Soul, I moſt humbly beſeech Thee, ſuch a lively and laſting Senſe of the important Tranſactions of that great and terrible Day of the Lord, wherein all Mankind muſt appear before the Judgment-Seat of Chriſt, as may continually influence all my Deſigns and Actions, and make me careful always ſo to live, that I may never be unprepared for the moſt ſudden Death, but may be in conſtant Readineſs to give up my

Ac

ccounts at what Hour ſoever my Soul ſhall be equired of me; and when I appear at thy Tribunal, may be able to lift up my Head with Joy efore Thee, in full Aſſurance that Thou art perfectly reconciled to me through the Blood of thy on; and that from thenceforth I ſhall be for ever ith Thee in thy bleſſed Kingdom; where, with ngels, and Arch-angels, and all the Company of eaven, I ſhall praiſe Thee inceſſantly, and rejice in Thee everlaſtingly, with Joy unſpeakable d full of Glory.

4.

Bleſs, I pray Thee, thy holy Catholick Church, ſperſed over the Face of the Earth; and eſpeally that part of it which Thou haſt planted in eſe Iſlands. Bleſs more particularly thy Servant EORGE our King, and all who by thy Provience have any Authority under Him: Grant at both they and all other the Inhabitants of is Land, may faithfully and painfully ſerve in eir ſeveral Stations, to thy Glory; the Maintence and Advancement of thy true Religion; d the Good of this thy Church and People. Be acious to all my Relations and Friends; to thoſe ho have done me any Good, and to thoſe alſo ho have done or wiſhed me any Evil: Give to em, and to me, and to all Chriſtians, (and eſpeally to thoſe who are in any Diſtreſs or Trouble) hatſoever Thou knoweſt to be beſt for us, in reerence to our Spiritual, Temporal, and Eternal elfare.

5.

And now, O Lord! I deſire, with the humbleſt oſtration of my Soul, to adore thy Majeſty, and praiſe thy incomprehenſible Goodneſs, for all y great and manifold Mercies vouchſafed to me, e unworthieſt of thy Servants, and to all Mankind. I bleſs Thee for thy general Mercies of reation, Preſervation, and Providence; and ore eſpecially for thy aſtoniſhing Love in Reconciling

ciling the World to thy ſelf, by the Death of thy only-begotten Son Jeſus Chriſt. I bleſs Thee for our Redemption by his Blood; for our Vocation Illumination, and Sanctification, by his Word and Spirit; for our Hope of Juſtification, and Eternal Life, by his Reſurrection and Aſcenſion, and continual Interceſſion for us. I bleſs Thee for thoſe Meaſures of thy preventing, reſtraining, and aſſiſting Grace, which Thou haſt been pleaſed to beſtow upon any of us, whereby we have been enabled to do any thing that is good and acceptable unto Thee; and have been kept from those Sins, we ſhould otherwiſe have committed: Not unto us, O Lord, not unto us, but unto thy Name, be the Praiſe for whatever Good Thou haſt been pleaſed to work in us, or for us, or through, or by us, of of thy great Mercy and Goodneſs. I bleſs Thee for my Health and Strength; my Peace and Safety; and for the competent Proviſion Thou haſt made for me and mine, of all Things neceſſary both to this Life and a better.

6.

Finally, I bleſs and praiſe thy holy Name, for thy merciful Preſervation of me the Day paſt. And I moſt humbly beſeech Thee, to continue thy Mercy and Goodneſs towards me this Night: Defend me from all Dangers, Ghoſtly and Bodily; grant me quiet and refreſhing Sleep; and if Thou art pleaſed to add another Day to my Life, give me Grace to employ it in thy Service, and to thy Glory: All which I beg for Jeſus Chriſt's ſake, in whoſe moſt bleſſed Name and Words I offer up, and conclude my imperfect Prayers,

Our Father, which art in Heaven, &c.

The Grace of our Lord Jeſus Chriſt, &c.

Form of Evening Prayer, to be uſed with a Family.

I.

Prayer that God would be pleaſed to aſſiſt us in our Devotions.

ET thy merciful Ears, O Lord, be open to the Prayers of thy unworthy Servants; and at we may obtain our Petitions, make us to ask ch Things as ſhall pleaſe Thee; and to offer up r Supplications at the Throne of thy Grace, th humble, lowly, penitent and obedient arts; not truſting in our own Righteouſneſs, t in thy manifold and great Mercies, through ſus Chriſt our Lord. *Amen.*

II.

Prayers for Pardon and Peace.

Almighty God, and moſt merciful Father! who for our many and grievous Sins, from e to time committed againſt Thee, mighteſt ſt juſtly have conſumed us long ago; but in e Multitude of thy Mercies haſt hitherto ſpared ; accept, we moſt humbly beſeech Thee, our feigned Sorrow for all our former Tranſgreſſi- s: And grant that we may never ſo preſume thy Mercy, as to deſpiſe the Riches of thy odneſs; but that thy Forbearance and Long- ffering may lead us to Repentance and Amend- ent of our Lives; to thy Honour and Glory, d our own everlaſting Salvation, through Je- s Chriſt our Lord. *Amen.*

O Lord, we beſeech Thee, grant us Pardon and Peace; that we who for our evil Deeds do worthily deſerve to be puniſh'd, by the Comfort of thy Grace, may mercifully be relieved and being cleanſed from all our Sins, may ſerve Thee with a quiet Mind, thro' Jeſus Chriſt our Lord. *Amen.*

OUR Father which art in Heaven; Hallowed be thy Name: Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

III.

For the Divine Grace, Protection, and Bleſſing

O God, foraſmuch as without Thee, we are not able to pleaſe Thee, mercifully grant that thy Holy Spirit may in all Things direct and rule our Hearts, and make us continual to be given to all good Works; that we being ready both in Body and Soul, may cheerfully accompliſh thoſe Things which Thou wouldſt have done; and ſo run the Way of thy Commandments, that we may obtain thy gracious Promiſes, and be made Partakers of thy Heavenly Treaſure, through Jeſus Chriſt our Lord. *Amen.*

DEfend us, O Lord, evermore with thy Heavenly Aid; and pour into our Hearts the manifold Gifts of Grace; the Spirit of Wiſdom and Underſtanding; the Spirit of Counſel and

ghoſt

hoſtly Strength; the Spirit of Knowledge and ue Godlineſs: And fill us, O Lord, with the pirit of thy holy Fear, that we may continue hine for ever, and daily increaſe in thy Holy pirit more and more, until we come to thy ever-ſting Kingdom, through Jeſus Chriſt our ord. *Amen.*

ALmighty Lord God, who haſt created all Things for thy own Glory and Service; ive us Grace to direct all our Thoughts, Words, d Works, to that one End; that ſo having rved Thee faithfully here, we may glorifie Thee ernally in thy Kingdom hereafter, thro' Jeſus hriſt our Saviour. *Amen.*

O God, Heavenly Father, who by thy Son Jeſus Chriſt, haſt promiſed to all them that ek thy Kingdom, and the Righteouſneſs thereof, l Things neceſſary to their bodily Suſtenance; rant to us, we beſeech Thee, ſuch a Portion of e Neceſſaries and Conveniencies of this preſent ife, as Thou ſeeſt to be moſt expedient for us: nd give us Grace to uſe all thy Temporal Bleſſings ith ſuch Moderation and Abſtinence, that our leſh being ſubdued to the Spirit, we may ever bey thy godly Motions in Righteouſneſs and ue Holineſs, to thy Honour and Glory, thro' eſus Chriſt our Lord. *Amen.*

O Lord God! who by the Power of thy Word, didſt produce a glorious Light out f Darkneſs; let thy Sun of Righteouſneſs, with ealing in his Wings, ariſe upon us, and enlighten he Darkneſs of our Hearts, and reſcue us from he Shadow of Death; that we may walk in the ight of thy Grace here, and rejoice in the Light f thy Glory, in thy Heavenly Kingdom hereafter; hro' Jeſus Chriſt our Lord. *Amen.*

IV.

IV.

Interceſſions.

O Lord, we beſeech Thee, let thy continua Pity cleanſe and defend thy Church; and becauſe it cannot continue in Safety without th Succour, preſerve it evermore by thy Help and Goodneſs; that thro' thy Protection, it may b free from all Adverſities, and devoutly given t ſerve Thee in all good Works, thro' Jeſus Chri our Lord. *Amen.*

O Eternal Lord God, who upholdeſt and go verneſt all Things both in Heaven an Earth; we humbly beſeech Thee, as for all Chri ſtian Kings, Princes, and Governours; ſo eſpe cially for thy Servant GEORGE our King, an all who by thy Providence have any Authority i this Realm; that Thou wouldeſt be pleas'd t direct and proſper all their Counſels and Endea vours, to the Advancement of thy Glory, and th Good of thy Church; that under them we ma lead quiet and peaceable Lives, in all Godline and Honeſty, through Jeſus Chriſt our Lord *Amen.*

ALmighty God, the Giver of all good Gift who of thy divine Providence haſt appoint ed divers Orders in thy Church; give thy Grac we humbly beſeech Thee, to all thoſe wh are called to any Office and Adminiſtration in th ſame; and ſo repleniſh them with the Truth o thy Doctrine, and endue them with Innocency o Life, that they may faithfully ſerve before The to the Glory of thy great Name, and the Benef of thy holy Church, thro' Jeſus Chriſt our Lor *Amen.*

Almig

ALmighty God, the Fountain of all Goodneſs! we make our humble Supplications unto hee for all our Benefactors, Friends, and Rela-ons; and likewiſe for all thoſe, who in this nſitory Life, are in Trouble, Sorrow, Need, ckneſs, or any other Adverſity; keep them, e beſeech Thee, under the Protection of thy od Providence; increaſe and multiply upon em thy Mercy, that Thou being their Ruler d Guide, they may ſo paſs through Things mporal, that they finally loſe not the Things ernal: Grant this, O Heavenly Father, for Je-Chriſt's ſake, our Lord. *Amen.*

V.
Thankſgivings.

ALmighty and everlaſting God, Heavenly Father! we give Thee humble Thanks t Thou haſt vouchſafed to call us to the Know-ge of thy Grace and Faith in Thee: Increaſe s Knowledge, and confirm this Faith in us rmore; and mercifully grant, that we who ow Thee now by Faith, may after this Life re the Fruition of thy glorious Godhead, rough Jeſus Chriſt our Lord. *Amen.*

O Father of Mercies, and God of all Grace! we deſire with unfeigned Thankfulneſs, to ore and praiſe thy holy Name, for thy ineſti-hle Love in the Redemption of the World by Death and Paſſion of our Saviour Chriſt, both d and Man; who humbled Himſelf even to Death upon the Croſs, for us miſerable Sin-rs, who lay in Darkneſs and the Shadow of ath, that He might make us the Children of d, and Heirs of everlaſting Life: Grant, we eech Thee, that having this Hope, we may

puriſie

purifie our Selves even as He is pure; that whe
He ſhall appear again with Power and great Glo
ry, we may be made like unto Him in his Eter
nal and glorious Kingdom; where with Thee,
Father, and Thee, O Holy Ghoſt, He liveth
and reigneth one God World without End. A
men.

O Lord God! Thou Strength of our Healt
in whom we live, move, and have our Being
who giveſt to all Men Life, and Breath, and a
Things; we render Thee moſt humble and hea
ty Thanks and Praiſe for our Health and Strengt
for our Food and Raiment, and for all the goo
Things of this Life, which by thy great Mer
we enjoy; beſeeching Thee ſtill to continue th
ſame unto us, and to give us Grace, always
uſe them to the Advancement of thy Glory, an
the furtherance of our own Salvation, thro' J
ſus Chriſt our Lord. *Amen.*

O Lord our Heavenly Father, by whoſe gra
cious Providence both Day and Night a
govern'd; we humbly preſent unto Thee our S
crifice of Praiſe and Thankſgiving for thy F
therly Goodneſs towards us this Day paſt; ear
eſtly beſeeching Thee to continue thy merci
Protection over us this Night: Lighten our Ey
that we ſleep not in Death; defend us from
Dangers Ghoſtly and Bodily; and keep us
perpetual Peace and Safety. And foraſmuch
Thou haſt made the Time of our Departure o
of this Life uncertain, grant that we may be
ways Watching for the Coming of our Lord
Judgment, and ſo wiſely employ the few rema
ing Days of our Pilgrimage here on Earth, th
when we leave this World, our Souls may be
mitted into thoſe bleſſed Manſions which Th
haſt appointed for the departed Spirits of
Righteous; there to abide in perfect Reſt a
Pea

eace, till the Sound of the laſt Trumpet ſhall a-aken our Bodies alſo unto a glorious Reſurre-ion to Eternal Life, thro' the Merits of thy nly Son Jeſus Chriſt our Saviour. *Amen.*

VI.

A Prayer for the Acceptance of our Devotions.

ALmighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; we beſeech Thee mercifully to incline hine Ears unto us, who have made now our rayers and Supplications unto Thee: And grant hat thoſe Things which we have faithfully asked, ccording to thy Will, may be effectually obtain-d, to the Relief of our Neceſſities, and the ſet-ing forth of thy Glory, through Jeſus Chriſt ur Lord. *Amen.*

THE Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of e Holy Ghoſt, be with us all evermore. *men.*

SECT. VI.

Pſalms and Prayers to be uſed juſt before we go into Bed.

Pſalms for Bed-Time.

I.

1. 

I Will lift up my Eyes unto the Hills: from whence cometh my Help.

2. My Help cometh of the Lord, who made Heaven and Earth.

3. He will not ſuffer thy Foot to be moved: He that keepeth thee will not ſlumber;

4. Behold, He that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5. The Lord is thy Keeper: the Lord is thy Shade upon thy right Hand.

6. The Sun ſhall not ſmite thee by Day; nor the Moon by Night.

7. The Lord ſhall preſerve thee from all Evil: He ſhall preſerve thy Soul.

8. The Lord ſhall preſerve thy going out, and thy coming in, from this time forth for evermore, *Pſal.* cxxi.

Glory be to the Father, &c.

II.

1. He that dwelleth in the ſecret Place of the
ſt High, ſhall abide under the Shadow of the
ighty.
2. I will ſay of the Lord, He is my Refuge
d my Fortreſs; my God: In Him will I
ſt.
3. He ſhall cover thee with his Feathers; and
der his Wings ſhalt thou truſt: His Truth
ll be thy Shield and Buckler.
4. Thou ſhalt not be afraid for the Terror by
ght; nor for the Arrow that flieth by Day;
5. Nor for the Peſtilence that walketh in
rkneſs; nor for the Deſtruction that waſteth
Noon-day.
9. Becauſe thou haſt made the Lord, which is
Refuge, even the moſt High thy Habitation.
10. There ſhall no Evil befal thee; neither
ll any Plague come nigh thy Dwelling.
11. For He ſhall give his Angels charge over
e, to keep thee in all thy Ways, *Pſal.* xci.
&c.

Glory be to the Father, &c.

III.

1. The Lord is my Light, and my Salvation:
om then ſhall I fear? The Lord is the Strength
my Life; of whom ſhall I be afraid? *Pſal.*
ii. 1.
4. Though I walk through the Valley of the
dow of Death; I will fear no Evil: thy Rod,
thy Staff, they comfort me, *Pſal.* xxiii. 4.
5. My Soul ſhall be ſatisfied as with Marrow
Fatneſs; and my Mouth ſhall praiſe Thee
h joyful Lips;
6. When I remember Thee upon my Bed, and
ditate on Thee in the Night watches, *Pſal.* lxiii.
6.

5. The Lord hath commanded his Lovin kindneſs in the Day-time, and in the Night h Song ſhall be with me; and my Prayer unto t God of my Life, *Pſal.* xlii. 8.

6. I will not ſuffer my Eyes to ſleep, nor mi Eye-lids to ſlumber, neither the Temples of m Head to take any Reſt, *Pſal.* cxxxii. 4.

7. Till I have called upon the Lord, who worthy to be praiſed; and offer'd to my G the Sacrifice of Thankſgiving, *Pſal.* xviii. cxvi. 17.

8. I will remember thy Name, O Lord, in Night: with my whole Heart will I ſeek Th *Pſal.* cxix. 55, 10.

9. Let my Prayer be ſet forth before The Incenſe; and the lifting up of my Hands be the Evening Sacrifice, *Pſal.* cxli. 2.

10. Conſider and hear me, O Lord, my Go Lighten my Eyes, that I ſleep not in Dea *Pſal.* xiii. 3.

11. O ſatisfie me early with thy Mercy, th may rejoice and be glad all my Days, P xc. 14.

12. Make thy Face to ſhine upon thy Serva and teach me thy Statutes, *Pſal.* cxix. 135.

Glory be to the Father, &c.

IV.

1. Return unto thy Reſt, O my Soul; for Lord hath dealt bountifully with thee.

2. For Thou haſt deliver'd my Soul f Death, my Eyes from Tears, and my Feet f Falling, *Pſal.* cxvi. 7, 8.

3. I will lay me down in Peace, and take Reſt; for Thou, Lord, only makeſt me to d in Safety, *Pſal.* iv. 8.

4. I have ſet the Lord always before becauſe He is at my right Hand, I ſhall no moved:

5. Therefore my Heart is glad, and my Glo- rejoiceth: my Fleſh alſo ſhall reſt in Hope, *Pſal.* xvi. 8, 9.

6. As for me, I will behold thy Face in Righ- ouſneſs: I ſhall be ſatisfied when I awake with y Likeneſs, *Pſal.* xvii. 15.

7. I ſhall be abundantly ſatisfied with the Fat- s of thy Houſe; and Thou ſhalt make me to ink of the River of thy Pleaſures:

8. For with Thee is the Fountain of Life: In y Light ſhall we ſee Light, *Pſal.* xxxvi. 8, 9.

9. Thou wilt ſhew me the Path of Life: In y Preſence is fulneſs of Joy: at thy right Hand ere are Pleaſures for evermore, *Pſal.* xvi. 11.

Glory be to the Father, &c.

Thankſgiving for the Mercies of the Day paſt; and Prayer for Pardon, Grace, and Protection.

1.

Bleſſed be thy holy Name, O Lord, my God, for thy gracious Protection and Preſervation me the Day paſt: for defending me from in- merable Evils, to which I have been expoſed; d for continuing to me the Comforts of this fe, and the Hope of Life everlaſting.

2.

O Heavenly Father! Forgive, I humbly be- ech Thee, for Jeſus Chriſt's ſake, whatſoever ou haſt ſeen amiſs in me this Day, in my oughts, Words, or Actions; and aſſiſt me with y Holy Spirit in making it henceforward my cere Endeavour to reſiſt and conquer every il Inclination within me, and every Temptation om without.

3.

That which I know not, teach Thou me: In- ruct me in all the Particulars of my Duty, both

towards Thee, and towards Men; and give me Grace always to think and to do thoſe Things that are good, and well-pleaſing in thy Sight thro' Jeſus Chriſt our Lord.

4.

And now, O Lord, I go to my Bed, as to my Grave; and know not but that I may awake in another World: Live or die, I commend my ſelf to thy Mercy and Goodneſs. O Thou Keeper of Iſrael, that neither ſlumbereſt nor ſleepeſt, be graciouſly pleas'd to watch over me this Night. Keep me by thy Grace, from all Works of Darkneſs; and defend me by thy Power, from all Dangers. Grant me comfortable and refreſhing Sleep, ſuch as may fit me for the Duties of the Day following. And, Lord, make me ever mindful of that Time, when I ſhall lie down in the Duſt: And becauſe I know neither the Day, nor the Hour, of my Maſter's Coming; Grant me Grace, that I may be always ready; that I may never live in ſuch a State, as I ſhall fear to die in; but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord; ſo that living or dying I may be Thine thro' Jeſus Chriſt our Lord. *Amen.*

The End of the Daily Office

AN OFFICE OF HUMILIATION:

To be used on our

Days of Retirement,

FOR THE

More solemn EXERCISE OF REPENTANCE.

By *RICHARD HELE*,
Master of the School belonging to the Church of *SARUM*.

LONDON,

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AN OFFICE OF HUMILIATION.

SECT. I.

recepts and Directions for Religious FASTING.

GIVE your Selves to Faſting and Prayer, 1 *Cor.* vii. 5.

Every Man that ſtriveth for the Maſtery is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible.

I therefore ſo run, not as uncertainly; ſo fight not as one that beateth the Air:

But I keep my Body under, and bring it into ſubjection, 1 *Cor.* ix. 25, 26, 27.

Jeſus ſaid unto them, the Days will come, when the Bridegroom ſhall be taken from them, and then ſhall they faſt, *Matt.* ix. 15.

But

But when ye faſt, be not as the Hypocrites, of a ſad Countenance; for they disfigure their Faces, that they may appear unto Men to faſt: Verily, I ſay unto you, they have their Reward:

But thou when thou faſteſt, appear not unto Men to faſt. but unto thy Father which is in Secret; and thy Father which ſeeth in Secret, ſhall reward thee openly, *Matt.* vi. 16, 17, 18.

Is not this the Faſt that I have choſen? to looſe the Bands of Wickedneſs, to undo the heavy Burthens, and to let the Oppreſſed go free?

Is it not to deal thy Bread to the Hungry, and that thou bring the Poor that are caſt out to thy Houſe? When thou ſeeſt the Naked, that thou cover him, and that thou hide not thy ſelf from thine own Fleſh?

Then ſhall thy Light break forth as the Morning, and thine Health ſhall ſpring forth ſpeedily, and thy Righteouſneſs ſhall go before thee; the Glory of the Lord ſhall be thy Rereward.

Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and He ſhall ſay, Here I am.

And if thou draw out thy Soul to the Hungry, and ſatisfie the afflicted Soul; then ſhall thy Light riſe in Obſcurity, and thy Darkneſs ſhall be as the Noon-day.

And the Lord ſhall guide thee continually, and ſatisfie thy Soul in Drought, and make fat thy Bones; and thou ſhalt be like a watered Garden, and like a Spring of Water, whoſe Waters fail not, *Iſai.* lviii. 6,——11.

Therefore alſo now ſaith the Lord, Turn ye even to me with all your Heart, and with Faſting, and with Weeping, and with Mourning:

And rent your Heart, and not your Garments, and turn unto the Lord your God; for He is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth Him of the Evil, *Joel* ii. 12, 13.

They that ſow in Tears, ſhall reap in Joy.

He

He that now goeth on his Way Weeping, and beareth forth good Seed, ſhall doubtleſs come again with Joy, and bring his Sheaves with him, *Pſal.* cxxvi. 6, 7.

Bleſſed are they that mourn; for they ſhall be comforted, *Matt.* v. 4.

I appointed a Faſt, that we might afflict our Selves before our God, to ſeek of Him a right Way for us, and for our little Ones, and for our Subſtance,

Saying, the Hand of our God is upon all them for good that ſeek Him; but his Power and his Wrath is againſt all them that forſake Him.

So we faſted, and beſought our God for this; and He was intreated of us, *Ezra* viii. 21, 22, 23.

Cornelius ſaid, Four Days ago I was faſting until this Hour; and at the ninth Hour, I prayed in my Houſe, and behold, a Man ſtood before me in bright Clothing,

And ſaid, Cornelius, thy Prayer is heard, and thine Alms are had in remembrance in the Sight of God, *Act.* x. 30, 31.

A Prayer for God's Aſſiſtance and Acceptance of our Humiliation.

I.

O Almighty and ever-bleſſed God, who art infinitely holy, and happy in thy Self, and (of thy abundant Goodneſs) haſt given us a *Capacity*, and made it our *Duty* to imitate thy *Holineſs*, in order to make us Partakers of thy *Happineſs*; I a wretched Sinner, ſorrowfully reflecting upon my Life paſt; how careleſs I have been to anſwer the End of my Creation; how ſluggiſh and inconſtant in my Endeavours to pleaſe Thee; and how eager in Gratifying my own Inclinations; what great Portions of my Time I have

have thrown away in Vanity, and how little of it I have employed in Working out my Salvation; preſent my ſelf now before Thee, ſincerely deſirous, and reſolved, through the Aſſiſtance of thy Grace, to retire for ſome Time, from the Cares and Pleaſures of the World, in order to exerciſe a more ſolemn Humiliation and Repentance for my Sins; and to apply my ſelf more diligently to the ſerious Conſideration of thoſe Things that concern my everlaſting Salvation.

2.

O moſt gracious Lord God! from whom alone are the Preparations of the Heart, and the good Diſpoſition of our Mind for thy Worſhip and Service; vouchſafe, I beſeech Thee, to make thy Self preſent to my Soul; and ſo to fix my Thoughts, to purifie my Affections, and to regulate and govern my whole Spirit, that the Words of my Mouth, and the Meditations of my Heart, may be acceptable in thy Sight, O Lord, my Strength, and my Redeemer.

3.

Oh! may all worldly Thoughts and Imaginations be entirely ſhut out of my Mind; and I ſo intimately united to Thee, and fill'd with ſuch a delightful Senſe of thy adorable Perfections; as may leave a laſting Impreſſion upon my Soul, and make it henceforward the Joy and rejoicing of my Heart, to praiſe and worſhip Thee; and my Meat and Drink to do thy Will.

4.

Help me, O Lord, to be ſincere, and hearty in the Dedication of my ſelf, and of all the Powers and Faculties of my Soul and Body, to thy Obedience and Service: And grant that I may always carry about with me ſuch a lively Senſe of the infinite Obligations I lie under to be Thine for ever; that as long as I live, I may daily offer up my Self to thy divine Majeſty, more pure and holy; more humble and meek; more devout

and

nd thankful; more chearfully diſpoſed to every ood Work, and better prepar'd to bear a Part n the Hymns and Service of the glorious Com- pany above, who are evermore praiſing Thee, and aying, Holy, holy, holy, Lord God of Hoſts! Heaven and Earth are full of thy Glory! Glory be to Thee, O Lord moſt High! *Amen.*

SECT. II.

The humble Penitent's Examination of himſelf.

Preparatory Sentences of Scripture.

THUS ſaith the Lord of Hoſts, Conſider your Ways, *Hag.* i. 7.

Let every Man prove his own Work; then ſhall he have rejoicing in himſelf, and not in another.

For every Man ſhall bear his own Burthen, *Gal.* vi. 4, 5.

Let us ſearch and try our Ways, and turn again unto the Lord, *Lam.* iii. 40.

Commune with your own Heart upon your Bed, and be ſtill, *Pſal.* iv. 4.

I thought upon my Ways, and turned my Feet unto thy Teſtimonies, *Pſal.* cxix. 59.

I have conſider'd the Days of old, and the Years that are paſt:

I commune with my own Heart, and ſearch out my Spirit, *Pſal.* lxxvii. 5, 6.

If our Heart condemn us, God is greater than our Heart, and knoweth all Things:

Beloved, if our Heart condemn us not, then have we confidence towards God, 1 *Joh.* iii. 20, 21.

But

But the Heart is deceitful above all Things, and deſperately Wicked: Who can know it? *Jer.* xvii. 9.

Who can underſtand his Errors? Cleanſe Thou me from my ſecret Faults, *Pſal.* xix. 12.

Try me, O God, and ſeek the Ground of my Heart: prove me, and examine my Thoughts: Look well if there be any way of Wickedneſs in me; and lead me in the Way everlaſting, *Pſal.* cxxxix. 23, 24.

A Prayer before Examination.

MOST Great and Holy Lord God, who ſearcheſt the Heart, and tryeſt the Reins, and requireſt Truth in the inward Parts; help me now, I beſeech Thee, ſo diligently and impartially to examine my Life, and to ſeek the ground of my Heart, that I may diſcover all my moſt hidden Corruptions, and ſuffer not any accurſed Thing to lurk within me.

I have ſinn'd, O Lord, and have done perverſly; I have committed Wickedneſs: I have ſinned againſt Thee from my Youth even unto this Day, and have not obey'd the Voice of the Lord my God. Lord, make me to know my Tranſgreſſion and my Sin, and to loath my ſelf in my own Sight for all the Evils that I have committed. Open my Eyes, O Lord, that I may ſee the Excellency of thy Law; and being inwardly convinc'd, that all thy Commandments are holy, and juſt, and good, I may be aſhamed and confounded at my own Perverſeneſs and Ingratitude, in having ſo often, and ſo grievouſly offended againſt them; and may ſo bethink my ſelf, and repent, and mourn, and cry mightily unto Thee for Pardon and Grace, that Thou may'ſt hear my Prayer and my Supplication from Heaven thy Dwelling-Place, and forgive me all my Tranſgreſſions, wherein I have tranſgreſſed againſt Thee, and

d hearken unto me in all that I ſhall call upon ee for, through the Mediation of Jeſus Chriſt y only Son our Saviour. *Amen.*

brief Expoſition of the Ten Command-ments: With a particular Enumeration of all the Duties enjoin'd, and Sins forbid-den under each of them.

Chiefly Collected out of Archbiſhop Wake's *mmentary upon the Church-Catechiſm.*

he Firſt Commandment, [*Thou ſhalt have none other Gods but me,*]

Fixes the Object of Religious Worſhip: And requires all thoſe *internal* Acts of Adoration d Devotion that are ſuitable to the tranſcendent xcellencies of the Divine Nature; *ſuch as* Faith, ope, Love, Joy, Fear, Humility, Reſignation, d Truſt. In order to excite and ſettle theſe ous Diſpoſitions in our Souls, we muſt labour to ow, and acquaint our Selves with God, and be en Meditating upon his adorable Perfections; e immenſe *Greatneſs* of His *Majeſty*; His *All-ficiency*, *Omniſcience*, and *Omnipreſence*; His ab-lute *Power* and *Dominion* over all his Creatures; is *Holineſs*, *Wiſdom*, and *Goodneſs*; His *Mercy*, *ruth*, and *Faithfulneſs*. God muſt be the ſupreme elight, the moſt ardent Deſire of our Souls: e muſt eſteem *Him* our chief and only *Good*; upon *Him* as our *End*; chooſe *Him* for our *rtion*; prefer *His Favour* before all worldly omforts and Satisfactions; ſeek to *Him* in all r Dangers, Diſtreſſes, and Wants; and be ſoli-tous for nothing ſo much as to pleaſe Him, to nform our ſelves to Him, to grow more and ore like Him in this Life, that we may be fit-

ted

ted for the everlaſting Enjoyment of Him in hi
Kingdom of Glory. This is to *acknowledge* th
Lord to be *God*; and to *have no other God* beſide
the Lord.

Atheiſts and *Infidels*, whether *Speculative* o
Practical; [i. e. whether Men do really believ
that there is no God; or live ſo, as if they did
without either any due *Worſhip* of Him, or *re
gard* to Him:] *Idolaters* and *Apoſtates*, [i. e
Thoſe who believe in, account of, or worſhi
any other as God, beſides the Lord; either b
forſaking Him, and falling off wholly to Idolatry; o
by *giving* the *Honour* of *God* to *any other Being
together with Him* :] Thoſe who take no Care t
improve the Means they enjoy, of encreaſing i
the Knowledge of God, and Divine Things
Thoſe who aſcribe any of the Gifts of God'
Bounty or Grace, to Fortune, or to Themſelve
or to any other Creature: In a Word, all wh
Fear, Love, Deſire, Truſt, Rejoice in, an
Thing more than God, are Tranſgreſſors o
this Commandment.

*Lord, I confeſs my Self guilty of innumerab
Tranſgreſſions of this Commandment! Pardon m
I beſeech Thee, for Jeſus Chriſt's ſake. And let th
Grace ſo prevent and follow me for the future, th
I may never be guilty of the like Offences again; b
may make it my ſincere and conſtant Endeavour
forſake and avoid every Sin forbidden, and to o
ſerve and practiſe every Duty enjoin'd by this thy mo
righteous Law.*

The Second Commandment, [*Thou ſha
not make to thy ſelf any graven Image, n
the Likeneſs of any thing in Heaven, or
Earth, to bow down unto it, to worſhip it,*]

Enjoins and regulates the *external* Part of D
vi

vine Worſhip, as the Firſt does the *Internal*. We may worſhip even the *true* God in an *Idolatrous* manner. The Iſraelietes did ſo, when they ſet up the *golden Calves* for a viſible Repreſentation of JEHOVAH. *God is a Spirit, and whoſo will worſhip Him aright, muſt do it in Spirit and in Truth.* He is infinite, inviſible, and incomprehenſible; and therefore to worſhip Him under any corporeal Similitude, whether *expreſs'd* by the *Image* of any Creature in Heaven or Earth, or only *conceived* in the *Mind*, cannot but be highly derogatory from the tranſcendent Excellency of his Nature and Attributes. He is likewiſe jealous of his Honour, and therefore pronounces all Idolatrous Worſhippers, *Haters of God*; and declares that He will puniſh them to the third and fourth Generation. The Sum of all is; 'Tis not enough to be right in the *Object* of our *Worſhip*, unleſs we are careful alſo to *perform* it in a *manner* ſuitable to the *Divine Nature*, and agreeable to the *Revelations* God has been pleas'd to make of his *Will*, and with becoming *Apprehenſions* of his infinitely glorious *Excellencies* and *Perfections*.

The Making of any *Image* of *God at all*, be our Deſign what it will in making it: And the Making *that* of *any other Being*, with an Intention to pay *Divine Worſhip* to it: The Entertaining any *groſs Conceptions* of God in our *Minds*: *Careleſs* and *irreverent* Behaviour in our *Devotions*: The Neglect of *Bodily Worſhip*; and the placing *Religion* in mere *outward Obſervances*, are Sins againſt this Commandment.

Lord, I confeſs my ſelf guilty, &c.

The Third Commandment, [*Thou ſhalt not take the Name of the Lord thy God in vain,*]

Conſults the farther Preſervation of the Honour of the Divine Majeſty; requiring us to have in the greateſt Reverence and Veneration, the moſt Holy and Glorious Name of God; *i. e.* His Titles, Attributes, and Ordinances; His Word, and whatever elſe He is pleas'd to make *Himſelf known* by; His Houſe, his Miniſters, and every thing that relates to Him, or his Service: To employ our Tongues to his Praiſe and Glory; and to uſe our utmoſt Endeavours, upon all Occaſions, to keep up the Reputation of Religion, and the Reſpect which is due to holy Things, for the ſake of God, and becauſe they have a relation to Him.

We may be accounted to *take God's Name in vain*, when we make mention of God, or of any thing which belongs to Him, *raſhly* and *irreverently*; In a Way that is not ſuitable to his Divine *Honour* and *Majeſty*; nor to that Deference we ought to pay to his Sovereign *Power* and *Authority* over us. And this may be done, chiefly on these three Occaſions, *viz.* In Swearing: Vowing: Praying.

We take God's Name in vain, by uſing it in *Swearing*, when we Swear falſly; [whether it be by a poſitive Aſſerting of what is untrue; or by Tricking and Equivocating, in what is in *ſome reſpect* true, tho' not in *that* in which we would be underſtood to ſwear:] When we *ſwear needleſly*; [where either the Matter was not of Moment enough to juſtifie the Solemnity of an Oath, or might have been ſufficiently determin'd without one; of which Kind are all thoſe *voluntary Oaths*, which are ſo frequently uſed by profane Perſons in their common Diſcourſe:] When we

ſwear

ear rashly; but especially in Matters of Promise, which we are the most expos'd to the Danger Perjury: When we *swear irreverently*; *taking* Oath carelesly, and lightly, and without due egard to the Honour of God's Name *our Selves*, *Administring* it so to *others*.

God's *Name* may be *taken in vain* in Vowing; *Vowing* to do any thing which may not *law*ly be *fulfill'd*: By *Vowing rashly* and *indiscreetly*, hat tho' we should be able to fulfil, might yet uch better, and more prudently, have been let one: By Vowing any thing for *a long Time to me*, it may be for one's whole Life; of our fu-re Capacity to make Good which, we cannot the present judge: By accustoming our Selves *Vow frequently*; which must necessarily expose to the Hazard of not performing our Vows.

We *take God's Name in vain* in *Praying*; when *pray* without minding what we are about: hen we *pray* for such things as we ought not to *y for*: When in our Prayers we use vain *Re*itions of God's Name, without need, and a-inst Reason.

There are several other Ways also of *taking d's Name in vain*, besides those abovementi-ed: *viz.* By *profane Cursing* as well as *Swearing*: any *light* and *unfitting Use of God's Name* in our mon *Conversation*: By all lewd *Atheistical Dis-rse*: By *Blaspheming*, or speaking reproachfully God or his Religion: By *Murmuring* against im: By *ridiculing*, *abusing*, or otherwise *profa-g* his *holy Word*: By *despising* or *exposing* his inisters, upon the Account of their Function: short, By a contemptuous Treating of any thing, which his *Name* and *Honour* are concern'd.

Lord, I confess my self guilty, &c.

The Fourth Commandment, [*Remember that thou keep holy the Sabbath-Day,*]

Appropriates one Day in Seven to the ſolemn Exerciſe of the Worſhip of God; in order to keep up a grateful Remembrance of his Benefits, and to fix in our Minds a lively Senſe of *his* infinite Greatneſs and Goodneſs, and of *our* continual Dependance upon Him.

The *Keeping this Day holy* imports, that we conſecrate it to a *religious Reſt*, by attending upon the *publick* Service of the *Church*, and hearing God's Word read and preach'd there: By participating of the *Holy Sacrament*: By *private* Prayer, Meditation, and Reading: By Works of Charity and Mercy: By taking all the Care we can to improve our *own Piety*, and to help *other* Men in the Enlivening of *theirs*.

We ſin againſt this Commandment, when we employ our Selves in any unneceſſary *worldly* Buſineſs on the *Lord's Day*: When we neglect, or are careleſs and ſuperficial in our Performance of the private or publick Duties that concern its Sanctification: When we miſpend any Part of it in Idleneſs or Impertinence; when we do not take due Care that all thoſe who are under our Charge do obſerve it as they ought.

Lord, I confeſs my ſelf guilty, &c.

[" This Command obliges us now, *as much* " ever it did the *Jews*, tho' not exactly after the " *ſame manner.* We worſhip, as they did, the " God, who *in ſix Days created the Heaven and* " *Earth; the Sea, and all that in them is, and* " *reſted the ſeventh Day*: And in Acknowledg- " ment thereof, we ſtand obliged with them " keep a *ſeventh Day* of *Reſt*, after *ſix of Labour*

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" But then, as they worſhipp'd this God under the peculiar Character of *the God who brought them out of the Land of Egypt, out of the Houſe of Bondage*, Deut. v. 15. ſo were they determined, not only to obſerve the *Proportion*, but to keep that *particular Day* for their *Sabbath*, on which God compleated that their Deliverance; *viz.* the *ſeventh* of the *Week*, which was the Day on which they paſs'd the *Red Sea*, and ſo were ſet entirely free from their *Egyptian* Slavery: For which Reaſon alſo, they were obliged not only to *worſhip God* upon it, but moreover, ſtrictly to *abſtain* from all *bodily Labour*. Now in this reſpect we differ from them: We worſhip God the Creator of the World, under a much higher and more divine Character; as He is our *Father* and *Deliverer* by *Jeſus Chriſt* our *Lord*: Who, upon the *firſt Day of the Week, roſe from the Dead*, and thereby put an end to the *Jewiſh Oeconomy*. And in Teſtimony hereof, we keep the *firſt Day* of the *Week* for our *Sabbath*; and ſo profeſs our Selves to be the Servants of the true God, through the Covenant which He has been pleas'd to make with us in *Chriſt Jeſus our Lord*."]

The Fifth Commandment, [*Honour thy Father and thy Mother*,]

Provides for the Security of Order and Government in the World, by Eſtabliſhing the *Authority* of Superiors, and the *Duty* of Inferiors. By the Terms *Father* and *Mother*, we are *primarily* to underſtand our *natural Parents*: But tho' the *Letter* of the *Command* regards only theſe, yet the *Reaſon* of it extends equally to our *Civil Parent*, the King or Queen, and all ſubordinate Magiſtrates: To our *ſpiritual Fathers*, the Biſhops and Paſtors of the Church: And likewiſe to all

Maſters of Families; and all other Perſons, who are in any reſpect our *Superiors*. The Word *Honour*, implies all that Love, Duty, and Obedience all that Help and Service, which we owe to each of them *reſpectively*, according to the ſeveral *Relations* they ſtand in to us.

Moreover, this Commandment, in the *Equity* of it, requires ſome *return of Duty* from thoſe, who are upon any of the foremention'd Accounts our Superiors: and conſequently, as it is *our Duty* to *honour* them; ſo it is no leſs *their Duty* to behave themſelves as their *Relation* requires toward us. The true Deſign therefore of this Commandment (conſider'd in its juſt Latitude) is, to enjoin all thoſe *Duties* that we ſtand obliged to; and to forbid all thoſe *Sins* that we may be guilty of in our *relative* Capacities.

Lord, I confeſs my ſelf guilty, &c.

"I do not think it neceſſary to enter upon a "*particular* Enquiry into our Behaviour, with "reſpect to *all* and *each* of thoſe Relations we "may ſtand in one to another, *every* time we ſet "about the Examination of our Selves. It may "ſuffice (generally ſpeaking) to peruſe attentive"ly, the brief Account here given of the *Deſign* "and *Extent* of this Commandment. However "becauſe the *relative Duties* make ſo conſidera"ble a Part of the *Chriſtian Life*; and what is "not *neceſſary always*, may be very *convenient* to "be done *ſometimes*, I have (at the End of this "*Expoſition*) ſubjoin'd a particular Enumeration "of the *mutual Relations* reducible to this Com"mandment, and of the ſeveral *Duties* we "ſtand indiſpenſibly obliged to, by virtue of "*thoſe Relations*.

The

The Sixth Commandment, [*Thou ſhalt do no Murther,*]

Secures the *Perſons* of Men from all Hurt and iolence; *forbidding* us not only the wilful ille-al taking away the Life of any Perſon whatſo-ver; or the being deſignedly Acceſſory to our *Neighbour*'s or our *own* Death: But likewiſe, all *ariance, Hatred, Emulation, Envy, Revenge, Evil-eaking, Quarrelling*: All raſh and immoderate *nger*; and in one Word, whatſoever *tends* to-ards *Murder*, or may be likely to *end* in it.

On the other Hand, it *requires* of us to regu-ate and ſubdue our Paſſions; to labour for a pirit of Meekneſs, Patience, and Gentleneſs; nd to do all we can for the Preſervation and Comfort, both of our *own*, and our *Neighbour*'s Lives: If they are *Sick*, to adviſe and aſſiſt them ith our Money and our Service: If they are *Health*, to endeavour to prevent their Quarrels, nd make up their Differences: If they are *Needy*, to feed and cloath them: If *they* have injur'd *us*, to forgive them: If *we* have injur'd *hem*, to make them all reaſonable Satisfaction: n a Word, to do all we can to promote Love, nd Peace, and good Will, among all Men.

Lord, I confeſs my ſelf guilty, &c.

The Seventh Commandment, [*Thou ſhalt not commit Adultery,*]

Is for the Preſervation of the Honour of *Wed-lock*. As by the former, the *Lives* of the *preſent Generation* are ſecur'd; ſo by this, Care is taken for the regular *Propagation of Humane Race*. To

this end God inſtituted Marriage: And all Conjunctions that are not within the Limits He has preſcribed, are irregular and ſinful. Nor are we to abſtain only from the groſs Acts of Adultery and Fornication, but from all manner of *carnal Pollutions* whatſoever, and from all the moſt diſtant Approaches to them, and incitements towards them; ſuch as *Uncleanneſs*, *ſenſual Deſires* and *Inclinations*; all *Lewd* and *Effeminate Converſation*; all *Wantonneſs* of Behaviour; all undecent Dreſſing; all too familiar Converſation of younger Perſons of different *Sexes* together; all Exceſs of *Meat*, *Drink*, *Sleep*, *Cloathing*: All *Places* and *Exerciſes* which may be likely to *raiſe* our *Paſſions* to any immoderate Heighth: In ſhort, from whatſoever is contrary to the *Gravity*, and *Modeſty*, and *Purity* of the *Goſpel* of *Chriſt*.

On the other hand, we are required to *keep our Bodies in Temperance, Soberneſs, and Chaſtity*: And, in order hereunto, not only carefully to avoid all Temptations and Incentives to the contrary; but, if need be, to exerciſe our Selves in *Watchings* and *Faſtings*, which are in no Caſes more proper, than for the Suppreſſion of theſe Sins: To be *Modeſt* in our *Behaviour*; *Grave* and *Chaſt* in our *Converſation*: To regulate, as much as may be, our very *Thoughts* and *Deſires*: And, above all Things, to take Care that we keep our ſelves uſefully, or at leaſt innocently, employ'd; as conſidering that there is nothing more dangerous to the *Purity* of a Chriſtian, than Idleneſs, and want of ſomething to do.

Lord, I confeſs my ſelf guilty, &c.

The Eighth Commandment, [*Thou ſhalt not Steal,*]

Reſpects our *outward Poſſeſſions*: And provides for

r every Man's quiet and comfortable Enjoyent of that Portion of the good Things of this ife, which God has been pleas'd to give him. ereby are forbidden, not only *Theft* and *Robbe*; [as the *one* implies a *ſecret Conveying away* another's Goods; the *other* a more *violent* and *rcible Taking* of them;] But all *unlawful* and *in*rect Ways of *Depriving* another of any thing at is *his*: All *Cheating* in *Buying* and *Selling*; all *xtortion* and *Oppreſſion*: And all *Aiding*, *Advi*g, *Encouraging*, or otherwiſe *Communicating* with thers in any of theſe Crimes; whether by *Re*iving, *Buying*, *or Concealing* what is *Stollen*; or helping any one to *Cheat* or *Over-reach* anoher; or by ſerving any great and violent *Oppreſ*r in *Cruſhing* and *Ruining* a *Poor Man*. To heſe may be added ſeveral other Vices; ſuch as *rodigality*, in Spending a Man's Eſtate, and Begaring his Family: *Negligence*, in making an hoeſt *Proviſion*, according to a Man's Station and pportunities, for his *Children*: *Contracting* of *ebts* which we are not able to *pay*: *Engaging r others* beyond what we are *able*, or it is *fitting* r us to anſwer: Taking Advantage of *Gain* by ens *private Wants*, or by the *publick Neceſſities*: ll ſuch *Trades* as live upon the *Vices* and *Extraagancies* of Men: And Laſtly, all manner of *unwful* and *injurious Ways of Gain*.

On the contrary; we muſt be fair and upight in all our Dealings; not willingly wrong, r be acceſſory to the Wronging of any: If we ould happen to have unwillingly injur'd any an, we muſt be ready to make him a full and mple Reſtitution for it: We muſt be free and haritable to the Poor; careful to provide a cometent Subſiſtence for our Families; and diligent n Purſuing ſome honeſt and uſeful Calling in orer thereunto.

Lord, I confeſs my ſelf guilty, &c.

The

The Ninth Commandment, [*Thou ſhalt not bear falſe Witneſs againſt thy Neighbour,*]

Principally regards the *publick* Adminiſtration of Juſtice and Judgment. *Order* and *Government* being eſtabliſhed, *Propagation* regulated; and our *Lives*, *Properties*, and *Eſtates* ſecur'd, by the four *preceeding* Commandments; Proviſion is made in *this*, for the Obtaining a juſt *Reparation* in Caſe of any Injury or Wrong done to any Man, with reſpect to any of thoſe Particulars. 'Tis ſuppoſed that there are Courts of Judicature erected in all Societies, for the Determining Controverſies of this Nature; but becauſe the juſt Iſſue of ſuch Trials, depends chiefly upon the Veracity of Witneſſes that give in Evidence of *Matters*, or *Facts* relating thereunto;

All Perſons are hereby required to be punctually true and faithful in ſuch their Teſtimonies; to *affirm* nothing but what they *know* to be *true*, and to *conceal* nothing that may contribute to a *clearer Diſcovery* of the Truth.

Furthermore, this Commandment obliges us to be religiouſly ſtrict in Speaking the Truth; not only in *Courts of Judicature*, but in our *common Converſation*: To put the beſt Conſtruction upon all the Actions of our Neighbour: Not to be too eaſie of *Believing* any *evil Reports* concerning him: Nor to *divulge* even his *real Faults* out of private Pique or Paſſion; but to be *Charitable* both in what we *hear* and *ſay* of other Men: To *vindicate* their Reputation as far as fairly we can; and to ſay nothing, at leaſt not to aggravate their Faults where we cannot.

This Commandment forbids not only the *falſe Accuſing of*, or *witneſſing againſt* any Man in *Judgment*; but alſo all *Subornation* of falſe Witneſſes, and all *Credit* or *Countenance* that is given to them

A

All ſort of **Calumny* and † *Evil-ſpeaking* againſt any, whether it be in, or out of Judgment: All *Tale-bearing*, *Raſh-ſpeaking*, and *Cenſuring*: All *Credulity*, or being ready to believe what is Evil of our Neighbour: All Encouragement given to thoſe who are apt to ſpeak Evil of other Men.

Lord, I confeſs my ſelf guilty, &c.

[* By *Calumny*, is meant a Reproach falſly raiſed upon, and reported againſt a Perſon, who is wholly innocent of it; When we are the *Makers*, as well as *Spreaders* of an Untruth; at leaſt, *know* what we ſay of our Neighbour to be falſe, or have juſt Reaſon to *believe* it to be ſo.

† By *Evil-ſpeaking*, we are to underſtand the *Relating* of what is, or has been *told* to us as true, and is *believed* by us ſo to be; when we do it not to the *Perſon* concern'd for diſcovery of the Truth; or to ſome *Friend* of his, in order to his being admoniſh'd of it; but to our *indifferent Acquaintance*: And that, whether it be done with a *Deſign* to defame him, or only in the *common Way of Diſcourſe*, for want of better Matter to entertain our Company withal.]

The Tenth Commandment, [*Thou ſhalt not covet*, Rom. vii. 7.]

Is for the greater Security of our Obedience to all the reſt. It condemns even the inward Tendencies and Motions of the Soul towards the *Commiſſion* of any of thoſe Sins that are *forbidden*, or the *Omiſſion* of any of thoſe Duties that are *enjoin'd* by the foregoing Commandments. It commands us not ſo much as to harbour any evil *Thought* or *Deſire* in our Hearts: Not ſo much as to *wiſh* for that which is *another's*, out of *Covetouſneſs*

neſs or *Envy*: To ſuppreſs the *inordinate Love* of Wealth, Honour, and Pleaſure; and to uſe our utmoſt Endeavours to ſubdue and mortifie all irregular Inclinations whatſoever: Not to *murmur* and *repine* at our *own* Condition; nor to be uneaſie at the more proſperous Circumſtances of *others*: Not to be over-thoughtful or anxious about worldly Enjoyments; but to be contented and thankful with that Portion of them, which God hath alloted us; chearfully ſubmitting to his good Pleaſure, and taking all Things well that He ordereth for us.

Lord, I confeſs my ſelf guilty, &c.

The chief Relations to which the Fifth Commandment may be referr'd: And the Duties we ſtand oblig'd to, by virtue of thoſe Relations.

1.

The Duty of Children *towards their Parents*,

IS to be reſpectful and dutiful in their Behaviour towards them: To reverence their *Perſons*, to hearken to their *Inſtructions*, and obey their *Orders*: To bear with their Infirmities, and ſubmit to their Correction: To promote their Comfort and Welfare by all fitting Means: And if they need, and their Children are able, to provide for and ſupport them.

2.

The Duty of Subjects *towards thoſe whom God has ſet in Authority over them*,

Is to *ſubmit* to their Laws; to be *faithful* to their Intereſts, and *obedient* to them in all the

ſt Commands: To live quietly under their Go-ernment; and to contribute, according to their apacity, towards the Support and Defence of ; by their Counſel, their Eſtate, and (if eed be) by venturing their very Lives for their ervice.

3.

The Duty of Scholars *towards their Teachers,*

Is to reverence their Authority, and reſpect eir Perſons: To attend upon their Inſtructions ith Care and Diligence: To ſubmit themſelves their Conduct in thoſe Things wherein they re ſet over them: And to reward them accord-g to their ſeveral Stations, and the Nature of e Work they are engag'd in.

4.

The Duty of ordinary Chriſtians *towards their ſpiritual Rulers and Guides,*

Is to conſider them as the *Miniſters of Chriſt,* nd *Stewards of the Myſteries of God,* 1 Cor. iv. 1. *nd to eſteem them very highly for their Works ſake,* Theſſ. v. 13. To treat them with Reſpect and everence: To attend conſtantly upon their *pub-ick* Teachings; and to adviſe with them in *Pri-ate* in all dubious Caſes, relating to the Care or tate of their Souls: To ſubmit chearfully to all heir godly Judgments, and Admonitions: To ray to God for them, that they may be furniſh'd ith all thoſe Gifts and Graces, and bleſſed with uch Aſſiſtances of his holy Spirit, as may enable hem to diſcharge their weighty Office faithfully nd ſucceſsfully: To pay them their Dues con-ſcientiouſly, and without grudging; and where Need is, and they are able, to contribute more liberally towards their comfortable Sub-ſiſtence.

5.

5.

The Duty of Servants *towards their Maſters or Miſtreſſes,*

Is to be diligent in their Buſineſs; true and juſt to what they are intruſted withal; careful in the Management of their Concerns, as if it were for themſelves: Not profuſe or Extravagant in any thing which is committed to their Care; but thrifty and watchful: Not to be Eye-Servants; but to uſe the ſame Induſtry and Integrity in their Maſter's Abſence, as they would do if he were preſent with them.

6.

The Duty of the Wife *towards her Husband,*

Is faithfully to obſerve her Marriage Vow and Covenant: To Love, Honour, and Obey him: To be true and juſt to him in all his Concerns: To order his Houſe with Prudence and Diſcretion: To bring up his Children in the Nurture and Fear of the Lord: To inſtil good Principles betimes into them, and root out bad ones: Not to forſake him in any Troubles or Adverſities that may fall upon him; but to continue faithful and united to him in Perſon and Affection to her Life's end.

7.

The Duty of thoſe who are in a lower Degree, *towards ſuch as are in Fortune and Quality above them,*

Is to give them Honour ſuitable to what the Difference of their Ranks and Stations may juſtly require: Not to envy or backbite them: Not to wiſh or do them any Evil, out of any Malice or Enmity againſt them, for what they enjoy in Character or Eſtate beyond themſelves.

I.

1.

The Duty of Parents *towards their Children,*

Is to breed them up carefully whilſt they are young; and as ſoon as they are capable of Diſcerning between Good and Evil, to inſtruct them in the Principles and Duties of Religion: To love them with a tender and prudent Affection: To provide, according to their Ability, for their comfortable Subſiſtence in the World: To bring them up to ſome honeſt and uſeful Employment: To encourage them when they do well; and to correct them when they do amiſs: To be gentle and courteous towards them; and not by their Paſſion or Perverſeneſs to provoke them to Anger, and alienate their Affections from them.

2.

The Duty of the Civil Magiſtrate *towards his People,*

Is to order all his Counſels, Deſigns, and Enterpriſes, as much as in him lies, to the publick Good: To be faithful to the Truſt committed to him; ſo as never to vex or oppreſs his Subjects, but to rule them with an exact Juſtice and Equity; and to be gentle and moderate in the Exerciſe of his Authority: But above all, to take care of the Service of God; and ſee that the true Religion be maintain'd and protected in his Dominions: And to uſe his utmoſt Endeavours for the Suppreſſion of Vice, Profaneneſs, and Irreligion; as being at once both odious to God, and deſtructive to the publick Peace and Welfare of any People.

3.

The Duty of Teachers *towards them who are committed to their Charge,*

Is

Is to attend to their Teaching with Faithfulneſs and Diligence: To conſider carefully what Inſtruction is moſt proper for every one, and give it in that Way, that may be likely to prove the moſt profitable to them: To tell them freely of their Faults; to admoniſh them of the Sinfulneſs, as well as of the Danger of them; and to help them, according to the beſt of their Power, to amend them: In ſhort, it is their Duty, and ought to be their Study and Endeavour, to guide thoſe whom they have the Charge of, the beſt and moſt direct Way they can, to the Attainment of that Knowledge which they pretend to bring them to.

4.

The Duty of Spiritual Paſtors *towards the People under their Care,*

Is to be diligent and faithful in Diſchatging the Truſt that is committed to them; and to labour to furniſh themſelves with all thoſe Abilities that are neceſſary thereunto: To endeavour to poſſeſs their Minds with a great Zeal for the Glory of God, and the Enlargement of his Church; and with a juſt Senſe of the ineſtimable Value of Souls: To give themſelves to Study, Meditation, and Prayer: To preach the Word of God with Plainneſs, Sincerity, and Courage: To take all proper Opportunities of giving private Admonitions and Inſtructions to thoſe under their Care, both in Sickneſs and in Health: To take heed to *themſelves*, as well as to their *Doctrine*, that they may be Examples to their Flock: In a Word, to make it their conſtant Study and Endeavour, ſo to fulfil their Miniſtry in every reſpect, that they may anſwer the high Characters and Titles attributed to them in Scripture, where they are called, *Ambaſſadors for Chriſt*, to intreat us in Chriſt's ſtead, as though God did beſeech

us by them to be reconciled to God, 2 *Cor.* v. 20. *Angels*, to protect and preſide over the ſeveral Churches committed to their Care, *Rev.* ii. 1, &c: *Watchmen*, appointed by God to give notice of approaching Dangers and Enemies, *Ezek.* iii. 17: *Phyſicians of Souls*, to ſearch out their Diſtempers, and apply proper Remedies, *Jer.* vi. 17: *Shepherds*, to feed the Flock of Chriſt, which He hath purchas'd with his own Blood, *Act.* xx. 28: *Stewards of God's Houſhold*, to give them their Portion of Meat in due Seaſon, *Luk.* xii. 42: *Stewards* of the *Myſteries* of God, 1 *Cor.* iv. 1: *Stewards* of *God*, Tit. i. 7: *Stewards* of the *manifold Grace of God*, 1 Pet. iv. 10: *Fathers*, to beget Children unto God in Chriſt Jeſus, through the Goſpel, 1 *Cor.* iv. 15. *Gal.* iv. 19.

5.

The Duty of Maſters *towards their Servants*,

Is to behave themſelves with Kindneſs and Gentleneſs towards them; providing for them what is convenient; not laying too much Work upon them, nor too rigorouſly exacting what they do: To have a due Regard to their Souls, as well as Bodies; and in order thereunto, not only to allow them a ſufficient Time for the Service of God, but to ſee that they employ the Time ſo allow'd them, to the Glory of God, and the Promoting their Soul's Welfare: And Laſtly, to be juſt in Paying them their Wages; not keeping it back from them when it is due, nor otherwiſe defrauding them of their Hire.

6.

The Duty of the Husband *towards his Wife*,

Is to be true to her *Bed*; kind and loving to her *Perſon*; and to communicate to her of *his Subſtance*: To look after her in all her Sickneſſes or

other Diſtreſſes: To protect her againſt the Injuries of others; and to cheriſh her himſelf, as his own Fleſh: To keep only to her, and not to be ſeparated from her, ſo long as it ſhall pleaſe God to continue her Life to him.

7.

The Duty of thoſe who are in a higher Rank, *towards ſuch as are below them,*

Is not to behave themſelves proudly or arrogantly towards them: Not to deſpiſe them for their Poverty or Meanneſs in the World; but to remember that they are both Men and Chriſtians; and upon both thoſe Accounts, as high in God's Eſteem as themſelves: That when we come before the Judgment-Seat of Chriſt, we ſhall all ſtand upon the ſame Level; all Titles, and Honours, and Diſtinctions, ſhall then be laid aſide; and only the Virtue and Piety of the Soul be conſider'd: That in the mean time, the pooreſt and loweſt Man may be wiſe and good, brave and conſtant, chaſt and temperate; and that theſe, in reality, make a *great* Man, beyond all the outward Trappings of *Titles* and *Retinue*: And, laſtly, it is their Duty to be liberal and charitable out of what God hath given them, to thoſe who are in Need; which is the beſt Uſe that any Man can put his Riches to, and will turn to the higheſt Account at the laſt.

Queſtions

Queſtions concerning our Obedience to God's Commandments.

I.

ART thou perſuaded that all theſe Commandments of God are holy, juſt, and ood; and that thou art indiſpenſibly obliged to bſerve and walk in the ſame all the Days of thy ife?

2. Doſt thou believe that God hath appointed Day, wherein He will judge the World in Righouſneſs by Jeſus Chriſt, whom He hath ordain- to be the Judge of the Quick and Dead?

3. And that thou ſhalt then perſonally appear fore the awful Tribunal of Chriſt, to give a ri& Account of all thy Thoughts, and Words, d Actions?

4. And that thou ſhalt be adjudged to everlaſtg Happineſs, or to everlaſting Miſery, accordg to thy good or ill Behaviour in this Life?

5. Has it been thy ſincere Deſire and Endeur to live conformably to this Perſuaſion; ſo always to keep a Conſcience void of Offence th towards God and towards Men?

II.

6. Where thou art conſcious that thou haſt ed any way contrary to thy Duty, haſt thou mbled thy ſelf before God for all ſuch thy Miſings, and repented of them unfeignedly, and m the bottom of thy Heart?

7. Haſt thou uſed thy utmoſt Endeavour to all thy Sins to remembrance, and to affect thy art with a godly Sorrow and Contrition for m?

8. Haſt thou ſeriouſly conſidered, and art thou truly ſenſible, what an evil and bitter a thing it is to ſin againſt God?

9. What extream *Folly* and *Abſurdity* thou haſt been guilty of, in departing from the infallible Rule of God's Commandments, to follow the blind Leadings of thy own depraved Will, and the corrupt Cuſtoms of a wicked World?

10. What unaccountable *Stupidity*, in neglecting the moſt important Concern of thy Life, and doing what in thee lies to make thy ſelf miſerable for ever?

11. What wretched *Madneſs*, in rendring thy ſelf obnoxious to the heavy Diſpleaſure of Almighty God, and to all thoſe Miſeries that are implied in an eternal Separation from his bliſsful Preſence?

12. What vile *Ingratitude*, in Sinning againſt ſo good, ſo gracious, ſo eaſie a Maſter, and ſo liberal, ſo bountiful a Benefactor?

13. Againſt the Riches of the Divine *Goodneſs* and *Forbearance*, and *Long-ſuffering*, which ſhould have led thee to Repentance?

14. Againſt the infinite Goodneſs and Mercy of *God the Father*, who made thee, and hath beſtowed ſo many Bleſſings upon thee?

15. Againſt the incomprehenſible Kindneſs and Condeſcenſion of *God the Son*, who redeemed thee from everlaſting Death with his own Blood, and hath prepared for thee endleſs and unſpeakable Joys in another World?

16. And againſt the infinite Love of *God the Holy Ghoſt*, whoſe earneſt Deſire of thy Salvation thou haſt abundantly experienced, in his conſtant Readineſs to afford thee ſuch ſpiritual Aſſiſtances and Supports, as are neceſſary to all the Purpoſes of Holineſs and Obedience?

17. Haſt thou conſider'd likewiſe, what a dreadful Aggravation it is of thy Guilt, that thou haſt ſo often ſinned againſt the Senſe and Convictio

of thy own Mind, and many moſt ſolemn and repeated Promiſes to the contrary?

18. Is there any particular Sin that lies heavy upon thy Conſcience?

19. Doſt thou deſire to be enlightned by God, as to thy unknown and forgotten Sins, that they alſo may be particularly repented of?

III.

20. Doſt thou ſtedfaſtly reſolve to uſe thy utmoſt Diligence for the Time to come, to ſerve and pleaſe God in Newneſs and Holineſs of Life, and to avoid all Occaſions of Sinning, and all *thoſe* Temptations eſpecially that have formerly cauſed thee to fall?

21. Doſt thou believe that God of his infinite Grace and Mercy, hath ordained Forgiveneſs of Sins and Eternal Life, for all ſuch as truly repent, and turn unto Him, with full purpoſe of Heart to live according to the Terms of that gracious Covenant which He hath been pleaſed to make with us in his Son Jeſus Chriſt our Saviour?

22. Doſt thou truſt in the Merits of that All-ſufficient Atonement which our bleſſed Saviour made upon the Croſs for the Sins of all Mankind, and in that *only* for this Pardon and Salvation?

23. Art thou not apt to deſpair of God's Mercy, upon the Account of the Number or Heinouſneſs of thy Sins? Nor to preſume too boldly upon it, ſo as to hope for Salvation, without fulfilling the declared Conditions of it?

24. Art thou willing and ready to make full Compenſation (to thy Power) to all thoſe whom thou haſt injured, or offended? And doſt thou heartily forgive all ſuch as have injured or offended thee?

25. Wilt thou be diligent in Prayer, and in the Uſe of all thoſe Means of Grace which God hath appointed for thy furtherance in Holineſs?

" If thy Conſcience now tells thee, that thou " doſt thus truly and earneſtly repent thee of thy " Sins, and art in Love and Charity with all thy " Brethren, and intendeſt to lead a new Life, " following the Commandments of God, and " walking from henceforth in his holy Ways; " draw near with Faith to the Throne of Grace, " and make thy humble Confeſſion and Supplica- " tion to Almighty God; and doubt not but " that He will be merciful unto thee in the free " Pardon and Forgiveneſs of all thy Sins, for " the ſake of Jeſus Chriſt the Righteous, who is " our Advocate with the Father, and the Propi- " tiation for our Sins.

A Prayer after Examination.

O Lord God! I have now, by thy Aſſiſtance, conſider'd my evil Ways: And I call to mind all the Years of my Life paſt; in the Bitterneſs of my Soul, for my Sin. O Thou, who alone knoweſt the Heart, and who alone canſt change it, create in me ſuch a broken and contrite Heart, as Thou haſt promiſed not to deſpiſe. And poſſeſs my Soul with ſo deep a Senſe of my Sin and Miſery, that my Repentance may bear ſome proportion to my Guilt. My Miſdeeds, O Lord, have prevailed againſt me: O be Thou merciful to my Sin; O, for thy Name's ſake, be merciful to my Sin, for it is great. O my God, pardon all my Failings, and perfect that good Work Thou haſt begun in me, for the Merits of Jeſus Chriſt my Saviour. *Amen.*

SECT.

SECT. III.

The Penitent's Confeſſion of his Sins to GOD.

Preparatory Sentences of Scripture.

THUS ſaith the high and lofty One that inhabiteth Eternity, whoſe Name is Holy! dwell in the High and holy Place; with him alſo that is of a contrite and humble Spirit, to revive the Spirit of the Humble, and to revive the Heart of the contrite Ones.

For I will not contend for ever; neither will be always Wrath; for the Spirit ſhould fail before me, and the Souls which I have made, *Iſai.* vii. 15, 16.

As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live: Turn ye, turn ye from your evil Ways; for why will ye die, O Houſe of Iſrael? *Ezek.* xxxiii. 11.

Caſt away all your Tranſgreſſions whereby ye have tranſgreſſed, and make you a new Heart, and a new Spirit; for why will ye die?

I have no Pleaſure in the Death of him that dieth, ſaith the Lord God; wherefore turn your ſelves, and live ye.

If the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.

All his Tranſgreſſions that he hath committed, they ſhall not be mention'd unto him: In his

Righteouſneſs that he hath done, ſhall he live, *Ezek.* xviii. 31, 32, 21, 22.

But if ye will not do ſo, behold ye have ſinned againſt the Lord; and be ſure your Sin ſhall find you out, *Numb.* xxxii. 23.

Thine own Wickedneſs ſhall correct thee, and thy Backſlidings ſhall reprove thee: Know therefore and ſee that 'tis an evil thing and bitter, that thou haſt forſaken the Lord thy God, and that my Fear is not in thee, ſaith the Lord God of Hoſts, *Jer.* ii. 19.

Return thou backſliding Iſrael, and I will not cauſe mine Anger to fall upon thee; for I am merciful, ſaith the Lord, and will not keep Anger for ever.

Only acknowledge thine Iniquity that thou haſt tranſgreſſed againſt the Lord thy God, and that ye have not obeyed me, ſaith the Lord, *Jer.* iii. 12, 13.

Remember your Ways and all your Doings, wherein ye have been defiled; and loath your ſelves in your own Sight for all the Evils that ye have committed, *Ezek.* xx. 43.

Take with you Words, and turn to the Lord, and ſay unto Him, Take away all Iniquity, and receive us graciouſly, ſo will we render the Calves of our Lips, *Hoſ.* xiv. 2.

If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us.

If we confeſs our Sins, He is faithful and juſt to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs, 1 *Joh.* i. 8, 9.

He that covereth his Sins ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall have Mercy, *Prov.* xxviii. 13.

I have ſinned; what ſhall I do unto Thee, O Thou Preſerver of Men? *Job* vii. 20.

I will arise, and go to my Father, and will say unto Him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called thy Son, *Luk.* xv. 18, 19.

A Confession of Sin, and humble Supplication for Pardon and Grace.

1.

O Most Holy and most Merciful Lord God! who, by reason of the infinite Purity of thy Nature, canst not look on Iniquity without the utmost Detestation; but out of the exceeding Riches of thy Goodness, hast graciously promised, that all those who confess and forsake their Sins, shall obtain of Thee Forgiveness of the same, and be cleansed from all Unrighteousness; I, a most miserable Sinner, in a deep Sense of my own Vileness and Wretchedness, and an humble Dependance on thy Mercy and Truth, prostrate my self at the Footstool of thy Grace, desiring to confess and bewail before Thee my innumerable Transgressions of thy holy Laws, whereby I have rendered my self most justly liable to the severest of thy Judgments in this Life, and to everlasting Punishments in the World to come.

2.

I confess, O Lord, that I have grievously offended Thee; by indulging to evil *Thoughts* of many Kinds: By vain, rash, false, and wicked *Words*: And by many unrighteous, sensual and ungodly *Deeds*, which I have from time to time committed, against the Dictates of Reason, the Checks of my own Conscience, and the known Precepts of thy holy Word.

3.

I have frequently neglected the Duties of Religion, which is the great and most important Con-

Concern of my Life: And when I have perform'd them, it hath been very often carelesly, and out of Custom, and without due Affection and Attention of Mind.

I have not serv'd Thee with that purity of Intention, with that sincerity of Heart, with that fervency of Spirit, with that zeal for thy Glory, with that Watchfulness, Care, Diligence, and Constancy, that I ought to have done.

But I repent! O my God, I repent! Lord, lay not these Sins to my Charge: Father, forgive me, for Jesus Christ's sake!

4.

I know that Religion has nothing in it that is worthy of Blame or Reproach; nothing but what is perfectly agreeable to right Reason, and truly perfective of humane Nature; and yet out of a foolish Regard to the Opinions, and Censures of Men, I have too often been ashamed to practise divers important Duties; and to discountenance the evil Practices and Vices of others, or maintain the Cause of Virtue and Piety; not considering, that *whosoever is ashamed of Christ and his Words, in this adulterous and sinful Generation, of him shall the Son of Man be ashamed, when He cometh in the Glory of his Father with the Holy Angels.*

But I repent! &c.

5.

I believe that *all Scripture is given by the Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, that they who desire, and sincerely endeavour to serve Thee truly, *may be perfect, thoroughly furnished unto all good Works*: And yet, O God, how seldom, how little have I read and pondered thy holy Word! How shamefully have I omitted

ed the important and neceſſary Duty of *Searching he Scripture!* and how fooliſh have I been in ap-lying my ſelf more diligently to, and taking ore Satisfaction in the Reading of other Books, an of *them*! not conſidering, that *they* beſt ſet efore us the Way of Life, and the Way of Death; nd teach us what we muſt do to be ſaved from he Wrath to come, and to inherit Eternal Life. nd even when I have read them, it hath not been ith ſuch good Diſpoſitions, with ſuch an at-ntive and teachable Mind, ſuch an humble eart, and ſincere Intentions to do whatſoever I ould perceive to be thy Will, as I knew were eceſſary to entitle me to the Promiſes contain'd thy Word.

But I repent! &c.

6.

I have not been ſufficiently thankful for the ontinued Effects of thy Bounty towards me: either have I receiv'd the afflicting Diſpenſati-ns of thy Providence, with ſuch Patience and ubmiſſion as are due to thy Wiſdom; nor made ch Improvements and Advantages of them, as y Goodneſs did thereby intend me.

But I repent! &c.

7.

In my Tranſactions with Men, I have not had ch a ſtrict regard to ſincere and candid Deal-g, as thy Law requires; but have often been o ſevere and rigorous in exacting my own Dues, d too backward in anſwering the reaſonable De-ands or Expectations of others.

I have not been ſufficiently careful to put the ireſt and moſt charitable Conſtruction upon the Words and Actions of my Neighbour; but have equently injur'd his Reputation by raſh and un-

juſt

juſt Cenſures; or by giving too eaſie Credit t the ſlanderous Speeches, and unchriſtian Inſinu tions of others, to his Prejudice.

I have been too inſenſible of his Wants an Miſeries; and too backward in embracing tho Opportunities Thou haſt offer'd me of Relievi and Comforting him in his Troubles and Diſtre ſes: Not conſidering the manifold Bleſſings Tho haſt promiſed to the Merciful, and the man and great Mercies I daily receive from Thee, a that I ſhall ſtand in need of much more and grea er Mercy from Thee at the dreadful Day of o Lord.

But I repent! &c.

8.

I have not had that juſt, that low and mean O pinion of my Self that I ought; but have been to ambitious of, and too much affected with th Praiſes of Men.

I have not been ſo meek and gentle, ſo patie and conſiderate under Reproaches and ill Trea ment, as becomes a Diſciple of the crucified Jeſu but have been too often carried out into ſuch D grees of Anger and Reſentment, as have prov uneaſie and prejudicial both to my ſelf a others.

I know that *without Holineſs no Man ſhall ſee t Lord*, and that *the Pure in Heart are bleſſed*; f Thou haſt promiſed that they ſhall ſee Thee, t Fountain of Bleſſedneſs, in whoſe Preſence is fu neſs of Joy for evermore: And yet how remi and inconſtant have I been in my Endeavours t cleanſe my ſelf from all Filthineſs both of Fle and Spirit, and to perfect Holineſs in the Fear thy Name?

But I repent! &c.

9.

The Pleaſures and Buſineſs of this Life, [*and Deſires of growing Rich, or being Great,*] have uſed me too often to forget that I am but a ranger upon Earth, and that my Days are as a adow, that will ſoon paſs away. And inſtead making it my conſtant Study and Endeavour to ſengage my Affections from Things on Earth, d to ſettle them on Things Above, I have been o anxious and ſolicitous for the Accommodati- s of this Life; not conſidering thy gracious omiſe, that *if we firſt ſeek the Kingdom of God d his Righteouſneſs, all things* needful for the Sup- rt of our Bodies *ſhall be added unto us.*

I have been too apt to be diſcontented with y Condition in this World, and not ſo wil- ng to reſign my ſelf to thy All-wiſe Providence I ought.

How little have *I mortified my Members which e upon the Earth, inordinate Affection, evil Concu- ſcence, and Covetouſneſs?* And yet I know, that *any one love the World, the Love of the Father not in him,* and that none but *the Poor in Spirit* all enter into *the Kingdom of Heaven.*

But I repent! &c.

10.

I have not been duly careful to improve my ime to thoſe excellent Purpoſes I might have one; but have waſted too much of it in the Ex- eſſes of Eating, Drinking, and Sleeping; too uch of it in vain Recreations and Diverſions, [*in Dreſſing and Adorning my Body,*] and in Paying nd Receiving formal and impertinent Viſits: And many other Ways have I ſpent great ortions of it idlely, or unprofitably to my ſelf nd others.

But alas! How little of my Time have I em- loy'd in Reading, Meditation, and Prayer! How little

little in Mortification, Abſtinence, Faſting, and Retirement! and yet the Day of my Life is far ſpent, and the Night of Death is at Hand, wherein no Man can work!

But I repent! &c.

11.

How backward have I been to examine the State of my Soul, and to call my Sins to remembrance, ſo as to mourn and be affected with a godly Sorrow for them? Or if I have at any time been ſenſible of my Sins and Infirmities, yet I have not taken due Care ſo to preſerve and improve that Senſe I have had of them, as to become thereby *more* circumſpect and watchful againſt them for the future, or *leſs* prone to cenſure and condemn the Infirmities of other Men.

But I repent! &c.

12.

Oh! how ſtrong a Propenſion do I feel in myſelf to Evil, and how ſtrange a Backwardneſs to that which is Good!

I confeſs, and lament, and bewail my wretched State! I am corrupt! I have ſtrayed out of the Way of Life and Happineſs! My Conſcience accuſeth me, and my Heart condemneth me.

More particularly, I confeſs that I have grievouſly ſinned againſt Thee, by ——

13.

Theſe my Sins, with many more that I cannot remember, are all in thy Sight; and have left their wretched and diſmal Effects upon my Mind and Heart; whereby thy Image, in which I was created, is miſerably defaced, and I am eſtranged from

rom Thee, my God, my true and only ood and Happineſs: So that when I look back pon the Errors and Miſcarriages of my Life aſt, and reflect how little I poſſeſs of the Spirit nd Temper of the Goſpel, *My Heart trembleth y fear of Thee, and I am afraid of thy Judg-ents!*

Oh! how ſhall I *appear before the Judgment-eat of Chriſt, when He ſhall come in his Power with e Holy Angels, to judge every Man according to is Works, and to take Vengeance on them that obey e the Goſpel*; ſince my Life has been ſo unſuit-ble to the Doctrine and Precepts of it!

14.

But I repent, O my God, I repent; I accuſe nd condemn my ſelf; I am grieved, I am trou-led, and am heartily ſorry for theſe my Miſdo-gs; and I turn to Thee with full Purpoſe and eſolution of ſincere Obedience for the Time come.

And I beſeech Thee, O Lord, who art Graci-s and Merciful, Long-ſuffering, and of great oodneſs, and the Father of our Lord Jeſus hriſt, who died for the Ungodly; for his ſake, nd for thy Goodneſs ſake, I beſeech Thee to rdon and forgive all my Sins; my Sins of Ig-rance; and thoſe which I have committed rough want of Care and Circumſpection; but pecially, all my wilful Sins; and thoſe Tranſ-reſſions, whereby I have in any Degree brought Reproach upon my Chriſtian Profeſſion, or oc-ſioned others to fall; all of which I do now a more particular manner lament before Thee.

15.

O Lord, Holy Father! who alone canſt order e unruly Wills and Affections of ſinful Men; ho gaveſt thy Son to die, that He might re-

deem

deem us from all Iniquity: Vouchſafe, I beſeech Thee, to cleanſe and ſanctifie my polluted Soul and enable me, by thy Grace, to ſubdue all my irregular Appetites and Paſſions, and to renounce and forſake every evil Practice, of what Nature or Kind ſoever: That my Heart and all my Members being mortified from all worldly and carnal Luſts, I may no longer *live in the Fleſh to the Luſts of Men*, but according to thy Will, O God; and at the laſt, attain the Gift of Eternal Life, which Thou haſt promiſed to all them that ſincerely love and obey Thee, through Jeſus Chriſt our Lord. *Amen.*

A Penitential Pſalm, collected out of the Book of Pſalms.

I.

1. O Lord, rebuke me not in thy Indignation; neither chaſten me in thy Diſpleaſure.

2. Have Mercy upon me, O Lord, for I am Weak: O Lord, heal me, for my Bones are vexed.

3. My Soul alſo is ſore troubled: but, Lord how long wilt thou puniſh me? *Pſal.* vi. 1, 2, 3.

4. Thy wrathful Diſpleaſure goeth over me and the Fear of Thee hath undone me, *Pſal.* lxxxviii. 6.

5. For Thou haſt ſet my Miſdeeds before Thee and my ſecret Sins in the Light of thy Countenance, xc. 8.

6. But mine Eyes look unto Thee, O Lord God: In Thee is my Truſt: O caſt not out my Soul. cxli. 9.

7. Turn Thee, O Lord, and deliver my Soul: O ſave me for thy Mercies ſake, vi. 4.

8. De

8. Deliver me from all mine Offences, and make me not a Rebuke unto the fooliſh, xxxix. 9.

9. Call to remembrance, O Lord, thy tender Mercies; and thy Loving-kindneſſes which have been ever of old.

10. O remember not the Sins and Offences of my Youth; but according to thy Mercy, think Thou upon me, O Lord, for thy Goodneſs.

11. For thy Name's ſake, O God, be merciful unto my Sin, for it is great.

12. Turn Thee unto me, and have Mercy upon me; for I am deſolate and in Miſery.

13. The Sorrows of my Heart are enlarged: O bring Thou me out of Trouble.

14. Look upon my Adverſity and Miſery, and forgive me all my Sin, xxv. 5, 6, 10, 15, *&c.*

15. O hide not Thou thy Face from me: nor caſt thy Servant away in Diſpleaſure, xxvii. 10.

16. Withdraw not Thou thy Mercy from me, O Lord; let thy Loving-kindneſs and thy Truth alway preſerve me.

17. For innumerable Troubles are come about me: My Sins have taken ſuch hold upon me, that I am not able to look up; yea, they are more in Number than the Hairs of my Head, and my Heart hath failed me.

18. O Lord, let it be thy good Pleaſure to deliver me: Make haſt, O Lord, to help me, xl. 14, *&c.*

II.

1. Out of the Deep have I called unto Thee, O Lord; Lord, hear my Voice.

2. O let thine Ears conſider well the Voice of my Complaint.

3. If Thou, Lord, ſhouldſt be extreme to mark what is done amiſs; O Lord, who may abide it? cxx. 1, 2, 3.

4. My Misdeeds prevail against me: O be Thou merciful unto my Sins, lxv. 3.

5. Lord, be merciful unto me: Heal my Soul for I have sinned against Thee, xli. 4.

6. My Confusion is daily before me; and the Shame of my Face hath covered me, xliv. 16.

7. My Strength faileth me, because of mine Iniquity; and my Bones are consumed, xxxi. 12.

8. For my Wickednesses are gone over my Head; and are like a sore Burthen, too heavy for me to bear, xxxviii. 4.

9. Hear my Prayer, O Lord; and with thine Ears consider my Calling: Hold not thy Peace at my Tears.

10. O spare me a little, that I may recover my Strength, before I go hence, and be no more seen, xxxix. 13, 15.

11. Shew thy Servant the Light of thy Countenance; and save me for thy Mercies sake, xxxi. 18.

12. Thy Mercy, O Lord, reacheth unto the Heavens; and thy Faithfulness unto the Clouds, xxxvi. 5.

13. O satisfie me with thy Mercy, and that soon, so shall I rejoice and be glad all the Days of my Life, xc. 14.

14. Hear me, O Lord, for thy Loving-kindness is comfortable: Turn Thee unto me according to the Multitude of thy Mercies.

15. And hide not thy Face from thy Servant, for I am in Trouble; O haste Thee, and hear me.

16. Draw nigh unto my Soul, and save it: deliver me, because of mine Enemies, lxix. 17, 0

17. I stretch forth my Hands unto Thee: My Soul gaspeth unto Thee, as a thirsty Land, cxliii. 6.

18. Lord, Thou knowest all my Desire; and my Groaning is not hid from Thee, xxxviii.

19. Hear my Prayer, O Lord, and consider my Desire: Hearken unto me, for thy Truth and Righteousness sake.

20. And enter not into Judgment with thy ervant; for in thy Sight ſhall no Man living be ſtified, cxliii. 1, 2.

21. I have gone aſtray like a Sheep that is loſt: ſeek thy Servant; for I do not forget thy Com-andments, cxix. 117.

22. Quicken me, O Lord, for thy Name's ſake; nd for thy Righteouſneſs ſake, bring my Soul out Trouble, cxliii. 11.

23. Forſake me not, O Lord my God; be not hou far from me.

24. Haſt Thee to help me, O God of my Salva-on, xxxviii. 21, 22.

III.

1. Have Mercy upon me, O God, after thy great oodneſs; according to the Multitude of thy ercies, do away my Offences.

2. Waſh me throughly from my Wickedneſs; d cleanſe me from my Sin.

3. For I acknowledge my Faults; and my Sin ever before me.

4. Againſt Thee, *O Lord*, have I ſinned, and one Evil in thy Sight; that Thou mighteſt be ſtified in thy Saying, and clear when Thou art dged.

5. Behold, I was ſhapen in Wickedneſs; and in n did my Mother conceive me.

6. But lo! Thou requireſt Truth in the in-ard Parts, and ſhalt make me to underſtand iſdom ſecretly.

7. Thou ſhalt purge me with Hyſſop, and I all be clean: Thou ſhalt waſh me, and I ſhall be hiter than Snow.

8. Thou ſhalt make me to hear of Joy and Glad-eſs, that the Bones which Thou haſt broken may joice.

9. Turn thy Face from my Sins; and blot out my Miſdeeds.

10. Make me a clean Heart, O God; and renew a right Spirit within me.

11. Caſt me not away from thy Preſence; and take not thy holy Spirit from me.

12. O give me the Comfort of thy Help; and ſtabliſh me with thy free Spirit.

13. Then ſhall I teach thy Ways unto the Wicked; and Sinners ſhall be converted unto Thee.

14. Thou ſhalt open my Lips, O Lord, and my Mouth ſhall ſhew forth thy Praiſe.

15. For Thou deſireſt no Sacrifice, elſe would I give it Thee; but Thou delighteſt not in Burnt Offerings.

16. The Sacrifice of God is a troubled Spirit; a broken and contrite Heart, O God, Thou wilt not deſpiſe, li. 1, &c.

17. O deliver me, for I am Poor and Needy, and my Heart is wounded within me, cix. 21.

18. Send thy Word, and heal me; and ſave me from my Deſtruction, cvii. 20.

19. O remember not my old Sins; but have Mercy upon me, and that ſoon; for I am come to great Miſery.

20. Help me, O God of my Salvation, for the Glory of thy Name: O deliver me, and be merciful unto my Sins, for thy Name's ſake, lxxix. 8,

21. Deal Thou with me, O Lord God, according to thy Name; for ſweet is thy Mercy, cix. 20.

22. Comfort the Soul of thy Servant; for unto Thee, O Lord, do I lift up my Soul.

23. Be merciful unto me, O Lord; for I will call daily upon Thee.

24. For Thou, Lord, art Good and Gracious, and of great Mercy unto all them that call upon Thee, lxxxvi. 4, 3. 5.

25. I ſhould utterly have fainted; but that I believe verily to ſee the Goodneſs of the Lord in the Land of the Living, xxvii. 15.

26. I remembered thy everlaſting Judgments, O Lord; and received Comfort.

27. O think upon thy Servant, as concerning thy Word, wherein Thou haſt cauſed me to put my Truſt.

28. The ſame is my Comfort in my Trouble: for thy Word hath quickned me, cxix. 52, 49, 50.

29. My Heart ſhall rejoice in Thee; becauſe I have hoped in thy holy Name, xxxiii. 20.

30. Thou art my Helper and Redeemer: O Lord, make no long tarrying, lxx. 6.

31. Let thy merciful Kindneſs, O Lord, be upon me, like as I do put my Truſt in Thee, cxxiii. 21.

Glory be to the Father, &c.

Lord have Mercy upon me!
Chriſt have Mercy upon me!
Lord have Mercy upon me!

Our Father which art in Heaven, &c.

O Lord, hear my Prayer;
And let my Cry come unto Thee.

SECT. IV.

The Penitent's godly Reſolutions of futur Obedience.

Preparatory Sentences of Scripture.

O Lord God, other Lords beſid Thee have had Dominion ov me: but by Thee only will make mention of thy Name, *Iſa* xxvi. 13.

O Lord, truly I am thy Se vant; I am thy Servant, and the Son of thi Handmaid, *Pſal.* cxvi. 16.

I have ſworn, and I will perform it, that will keep thy righteous Judgments, *Pſal.* cxi 116.

I will behave my ſelf wiſely in a perfect Way I will walk in my Houſe with a perfect Heart.

I will ſet no wicked thing before mine Eyes: hate the Works of them that turn aſide; th ſhall not cleave unto me.

A froward Heart ſhall depart from me: I wi not know a wicked Perſon, *Pſal.* ci. 2, 3, 4.

I have purpoſed, that my Mouth ſhall not tran greſs, *Pſal.* xvii. 3.

All the while my Breath is in me, and the Sp rit of God is in my Noſtrils;

My Lips ſhall not ſpeak Wickedneſs; nor m Tongue utter Deceit.

I will not remove my Integrity from me.
My Righteouſneſs I hold faſt, and will not let go; my Heart ſhall not reproach me ſo long as live, *Job* xxvii. 3,——6.

Surely it is meet to be ſaid unto God, I have born Chaſtiſement; I will not offend any more. That which I know not, teach Thou me: If I have done Iniquity, I will do no more, *Job* xxxiv. 31, 32.

I will declare my Iniquity, I will be ſorry for my Sin, *Pſal.* xxxviii. 18.

Godly Sorrow worketh Repentance to Salvation not to be repented of.

For behold this ſelf ſame thing, that ye ſorrowed after a godly ſort, what Carefulneſs it wrought in you? Yea, what Clearing of your ſelves? Yea, what Indignation? Yea, what vehement Deſire? Yea, what Zeal? Yea, what Revenge? 2 *Cor.* vii. 10, 11.

Now therefore with purpoſe of Heart let us cleave unto the Lord, *Act.* xi. 23.

As for me and my Houſe, we will ſerve the Lord, *Joſh.* xxiv. 16.

And herein *will* I exerciſe my ſelf, always to have a Conſcience void of Offence, both towards God, and towards Men, *Act.* xxiv. 16.

O that my Ways were directed to keep thy Statutes!

Then ſhall I not be aſhamed, when I have reſpect unto all thy Commandments, *Pſal.* cxix. 5, 6.

A Prayer before the Reſolutions.

I.

AND now, O Lord God, moſt Gracious and Merciful! having ſeriouſly endeavoured, thro' thy Grace, to humble my ſelf unfeignedly before Thee, in a deep Senſe of my Wretched-

neſs, and a ſincere Contrition for all the Offences of my Life; and having implored thy Pardon and Forgiveneſs of the ſame, through Jeſus Chriſt thy dearly beloved Son, who is our Advocate with Thee, and the Propitiation for our Sins; I proſtrate my ſelf again before the Throne of thy Mercy, moſt heartily deſiring, that I may be permitted to renew that Covenant which I made with Thee in my Baptiſm, but have ſo miſerably violated through the whole Courſe of my Life.

2.

O Thou, who deſireſt not the Death of a Sinner, but that he may turn from his Wickedneſs and live; turn me, I beſeech Thee, that I may turn unto Thee with all my Heart and Soul. O ſuffer me not to be formal, or heedleſs, or partial, in a Matter of ſuch infinite Concern; but let thy good Spirit ſo direct, aſſiſt, and govern me that I may be ſincere, earneſt, and unreſerved in my holy Purpoſes and Reſolutions; and may ſo heartily and devoutly renew my Baptiſmal Vow that I may be reſtored to thoſe glorious Privileges, which my Baptiſm entitled me to, through thy Mercy in Chriſt Jeſus.

Solemn Reſolutions to live anſwerably to the Engagements of our Chriſtian Profeſſion.

1.

IN an humble Dependance therefore upon thy All-ſufficient Grace, I do here moſt ſeriouſly and ſolemnly promiſe, and reſolve from hence forward for evermore, to renounce the Devil, the World, and the Fleſh; to continue ſtedfaſt in my Belief of all the Articles of the Chriſtian Faith; and to keep thy holy Will and Commandments all the Days of my Life. *More particularly,* O Lord,

2

2.

I Reſolve, by thy Aſſiſtance, never to give conſent to any of thoſe wicked Thoughts which my great Adverſary the Devil ſhall ſuggeſt to my Mind; nor to comply with thoſe Temptations whereby he ſhall ſollicit me to Sin: And eſpecially, I reſolve to avoid all Pride, Malice, and Envy; all Treachery, Lying, Revenge, and Cruelty, which are more peculiarly the Works of the Devil.

Lord, have Mercy upon me; and keep me evermore under the Protection and Guidance of thy Spirit and Providence; that I may faithfully perform and make good theſe holy Reſolutions.

3.

I Reſolve, through thy Help, O God, not to do any thing *Unlawful*, in order to procure Honour, Riches, or Pleaſure; nor to be immoderate in the Uſe of any *Lawful* Enjoyment.

I Reſolve to do what in me lies to diſcountenance the evil Maxims and Cuſtoms, and to avoid the bad Company of a vain and wicked World; and to forego all worldly Comforts and Poſſeſſions; all my natural Relations, and even Life it ſelf, whenever they ſtand in Competition with my Duty.

Lord have Mercy upon me, &c.

4.

I Reſolve, O God, by the Help of thy Grace, to purifie my ſelf from all Filthineſs both of the Fleſh and Spirit; to ſuppreſs all laſcivious and wanton Thoughts; to avoid all filthy and obſcene Diſcourſe, and every thing that may have the leaſt Tendency to Uncleanneſs: To be temperate in the Uſe of Meats and Drinks; and never to gratifie my fleſhly Appetites, but in ſuch a man-

manner as is ſuitable to the Dignity of my Nature, and the Purity of my Chriſtian Profeſſion.

Lord, have Mercy upon me, &c.

5.

I Reſolve, by thy Divine Aſſiſtance, to pay a ſincere and diligent Obedience to thy Holy Will and Commandments at all Times, and in all Inſtances whatſoever.

To be conſtant and regular in my Devotions, both Publick and Private.

Thankfully to own thy Bounty in all the good Things I receive, and to ſubmit patiently to thy Wiſdom in all the Afflictions I ſuffer.

To honour thy Name, which is Holy and Reverend; ſo as never to uſe it lightly, nor to profane it by Swearing in ordinary Converſation, and much leſs, by falſe or faithleſs Oaths.

To uſe reverently thy Word, and to obſerve religiouſly the Day peculiarly ſet apart for thy Worſhip; and to ſhew a ſuitable Regard to all Things and Perſons that more immediately relate to Thee and thy Service.

Lord, have Mercy upon me, &c.

6.

I Reſolve, O God, by thy Grace, to be juſt in all my Dealings with my Neighbour; never to deprive him of his Right, by Fraud or Force; to be ſincere in my Expreſſions, and to be true to my Promiſes.

I Reſolve to relieve his Neceſſities according to my Ability, and to be candid in Interpreting his Words and Actions; never to ſlander him by falſe Reports, nor unneceſſarily to publiſh even his real Faults by Evil ſpeaking.

I Reſolve to be Meek and Patient under all Provocations; and to be ready to forgive all Affronts and Injuries; and to ſtudy to live peace-

peaceably with, and to promote Peace among all Men.

I Reſolve [*to love, reverence, and obey my natural Parents, and*] faithfully to perform the ſeveral Duties I owe to all my Governours in Church and State; and to all my Relations, Friends, and Dependents.

Lord, have Mercy upon me, &c.

7.

I Reſolve, O God, by the Help of thy Grace, to make it my conſtant Care to preſerve in my Mind ſuch a juſt Senſe of my many Sins and Infirmities, as may ſecure me from being puffed up with a vain Conceit of my Self, or from being uneaſie at the mean Opinion that others may have of me.

I Reſolve to be contented and ſatisfied under all thy Diſpenſations, how diſagreeable ſoever they may be to the natural Inclinations and Deſires of my corrupt Heart; and to apply my ſelf diligently and conſcientiouſly to the Diſcharge of all the Duties which the ſeveral Relations wherein I ſtand, and the State of Life to which I am appointed by thy Providence, require of me.

I Reſolve to be frequent and impartial in the Examination of my Conſcience; to take heed to all my Ways; to be upon my Guard againſt all Temptations, and Occaſions of Sinning; and to cheriſh and improve all the good Diſpoſitions thy Grace ſhall inſpire.

A Prayer after the Reſolutions.

1.

ALL this, O Lord, is my bounden Duty and Service; and I am ſtedfaſtly purpoſed to perform it faithfully unto my Lives end. But, O my God, I am not able to do theſe Things of my ſelf:

ſelf: Lord, Thou knoweſt my Failings, and my Infirmities are not hid from Thee: O let it pleaſe thy Fatherly Goodneſs, to ſhew thy Strength in my Weakneſs; to confirm me every Day more and more in theſe good Deſires; and to keep it for ever in the Purpoſe and Reſolution of my Heart, to make good the Promiſes I have now ſo ſolemnly made to thy Divine Majeſty.

2.

Suffer me not, O Lord, to turn again to Sin and Folly: But let thy Grace continually preſerve me; and enable me to reform whatever is amiſs in the Temper and Diſpoſition of my Mind, and in any of the Actions of my Life; and to become every Day better, and more Uſeful in my Generation.

3.

Make me careful ſo to live, as I ſhall wiſh I had done when I come to die. Let my Loins be always girded about, and my Lamp burning; and I my ſelf like unto one that waits for his Lord. Grant this, O merciful Father, for the Sake of Jeſus Chriſt, my bleſſed Saviour and Redeemer. *Amen.*

SECT

SECT. V.

The Penitent's Devout Addreſſes to God, for Grace to live anſwerably to his Chriſtian Profeſſion.

Preparatory Sentences of Scripture.

REpent, and turn your ſelves from all your Tranſgreſſions; ſo Iniquity ſhall not be your Ruine, *Ezek.* xviii. 30.

Waſh ye, make you clean; put away the evil of your Doings from before mine Eyes: Ceaſe to do Evil;

Learn to do well, *Iſai.* i. 16, 17.

Put off concerning the former Converſation the old Man, which is corrupt according to the deceitful Luſts;

And be renewed in the Spirit of your Minds:

And put on the new Man, which after God is created in Righteouſneſs and true Holineſs, *Eph.* iv. 22, 23, 24.

Set your Affections on Things above; and not on Things on the Earth.

For ye are Dead, and your Life is hid with Chriſt in God:

When Chriſt, who is our Life, ſhall appear; then ſhall ye alſo appear with Him in Glory.

Mortifie therefore your Members which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs which is Idolatry, *Col.* iii. 2, —5.

O Man of God, flee theſe Things, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs.

Fight the good Fight of Faith, and lay hold on

on Eternal Life, whereunto Thou art called, 1 *Tim.* vi. 11, 12.

According as his Divine Power hath given unto us all Things that pertain to Life and Godlineſs, thro' the Knowledge of Him that hath called us to Glory and Virtue;

Whereby are given unto us exceeding great and precious Promiſes, that by theſe you might be Partakers of the Divine Nature; having eſcaped the Corruption that is in the World through Luſt:

And beſides this, giving all Diligence, add to your Faith, Virtue; and to Virtue, Knowledge;

And to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godlineſs;

And to Godlineſs, Brotherly Kindneſs; and to Brotherly Kindneſs, Charity:

For if theſe Things be in you and abound, they make you that ye ſhall neither be barren nor unfruitful in the Knowledge of our Lord Jeſus Chriſt. 2 *Pet.* i. 3,—8.

But who is ſufficient for theſe Things, 2 *Cor.* ii. 16.

Do not err, my beloved Brethren.

Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, *Jam.* i. 16, 17.

Wherefore, my Beloved, work out your own Salvation with Fear and Trembling.

For it is God that worketh in you, both to will and to do, of his good Pleaſure, *Phil.* ii. 12, 13.

And He ſaid unto me, My Grace is ſufficient for thee; for my Strength is made perfect in Weakneſs: moſt gladly therefore will I glory in my Infirmities, that the Power of Chriſt may reſt upon me.

For when I am weak, then am I ſtrong, 2 *Cor.* xii. 9, 10.

I can do all Things thro' Chriſt which ſtrengtheth me, *Phil.* iv. 13.

By Grace are ye ſaved thro' Faith; and that t of your Selves, it is the Gift of God.

For we are his Workmanſhip, created in Chriſt ſus unto good Works, which God hath be-re ordained that we ſhould walk in them, *h.* ii. 8, 10.

titions for the Graces and Virtues of the Chriſtian Life.

1.

MOST bleſſed God, the Fountain of all Goodneſs! who didſt create Man at firſt thy own Image; and when that was defaced Sin, waſt graciouſly pleas'd to create us again Chriſt Jeſus after thy own Likeneſs, in Righouſneſs and true Holineſs; I humbly beſeech hee, of thy infinite Goodneſs and Mercy, to due me, the unworthieſt of Men, with that od-like Temper of Mind, and thoſe Heavenly irtues, which conſtitute the New Creature, and hich may diſpoſe me for the Attainment of that orious End, for which I was created and reeemed.

2.

Send down, O Heavenly Father, thy Holy Spiit upon thy Servant, to ſanctifie my Nature; renew me in the Spirit of my Mind; and to able me ſo diligently to tread in the bleſſed eps of my Divine Maſter and Saviour; that e Life of Jeſus may be ſeen in all my Actions, d his Image form'd in my Soul; and that deoting my ſelf wholly to thy Holy Will and Pleaire, I may make it my ſerious and conſtant Endeavour to employ every Faculty of my Soul, and very Member of my Body, and every Day of my Life, in thy Service, and to thy Glory.

3.

3.

Poſſeſs my Soul, I beſeech Thee, with ſuc
ſtrong and lively Apprehenſions of the adorab
Perfections of thy Majeſty; and of the abſolu
Neceſſity of my being (in ſome meaſure) a Part
ker of the Divine Nature here, in order to qual
fie me for the Fruition of thy glorious Godhea
hereafter, as may effectually engage me to b
Holy, as Thou art Holy; Pure, as Thou a
Pure; and conformable to Thee in all thy im
table Excellencies.

4.

Give me Grace, O Lord, to love Thee with a
my Heart, and to ſerve Thee with all my Strengt
and to make Thee, the Omnipreſent and Omnip
tent God, my only Fear and Hope; my Tru
and Confidence; my Joy and Deſire. Diſpo
me to hear, and read, and meditate on th
Word with Attention and Pleaſure; to pra
without ceaſing; to give Thanks to Thee in ev
ry thing; to be conſtant and conſcientious in th
Performance of all Religious Duties; and to pe
form them always with ſuch Reverence and D
votion, as may be acceptable in thy Sigh
through the Mediation of Jeſus Chriſt m
Saviour.

5.

O Holy Father, enable me, I beſeech Thee,
cleanſe my Heart from all evil Imaginations;
ſubdue every inordinate Luſt and Paſſion; to f
my Mind upon thoſe tranſcendent and durab
Pleaſures which are at thy right Hand; and
eſteem it my principal Concern, and moſt impo
tant Intereſt, to recommend my ſelf to thy Favou
by being pure and chaſt in all my Thoughts; f
ber, contented and thankful in all my Enjo
ments; humble in all my Opinions of my ſel
charitable in all my Sentiments and Speeches
others; meek and patient under Provocatio
and Injuries; ſincere and faithful in all my Pr
feſſion

ſſions; juſt and upright in all my Dealings; iligent and chearful in Buſineſs; diſcreet, inofenſive, and blameleſs in my Converſation; and ſeful in every Relation and Capacity of Life.

6.

And I beſeech Thee, O Lord, to pour into ny Heart ſuch a Meaſure of that moſt excellent Gift of Charity, as may diſpoſe me to love all Men for thy ſake, as I love my ſelf; to forgive, and pray for my Enemies, Perſecutors, and Slanderers; and to be conſtantly willing and ready to do all the good Offices in my Power to any of my Fellow-Creatures.

***

7.

Finally, O Lord, I moſt humbly beg, that whatſoever Things are True, Honeſt, Juſt, Pure, Lovely, and of good Report, I may think on theſe Things, and they may abound in me every Day more and more: that I may be always growing wiſer and better; always ſtudying to do more and more Good; always labouring to be ſtronger in the Faith, richer in good Works, more frequent in my Devotions, more fervent in thy Service, more zealous for thy Glory, more eminent in Meekneſs, Humility, Patience, Charity, and ever thing that is good and acceptable to Thee; that ſo I may ſhine as a Light in the World, and excite many, by my Example, to glorifie Thee our Heavenly Father; and when Jeſus Chriſt, the chief Shepherd, ſhall appear, I may receive of Him a Crown of Glory that fadeth not away. *Amen.*

***

And ſince Thou haſt been pleaſed, of thy ſpecial Grace and Favour, to call me, the unworthieſt of thy Servants, to the Holy Office of

Prieſthood, and to intruſt me with the Cure of Souls; give me Grace, I humbly beſeech Thee, diligently to diſcharge the weighty Office which Thou haſt called me to, and to be a faithful and induſtrious Labourer in thy Vineyard.

Enrich my Underſtanding with the Knowledge of thy Truth; and ſo repleniſh my Soul with the Gifts and Graces of thy bleſſed Spirit, that I may be throughly furniſh'd to vindicate and defend the Apoſtolical Doctrine, and Diſcipline of thy Holy Church, and to feed the Flock, which Thou haſt ſet me over, with the wholſome Food of thy Word.

O Lord, help me to take diligent heed to my Miniſtry, and conſcientiouſly to apply my ſelf to fulfil all the Duties of it. Give me a Mind after thy own Heart, that I may delight to do thy Will, O my God: And whatſoever I do in Word or Deed, grant I may do it, not with Eye-Service, as a Pleaſer of Men, but with ſingleneſs of Heart, and a willing Mind, as the Servant of Chriſt, who will one Day call me to a ſtrict Account for every Soul committed to my Charge.

O Almighty and merciful Lord, who knoweſt to how important and difficult a Work Thou haſt called thy ſinful and moſt unworthy Servant, I humbly and earneſtly beſeech Thee, to conſider my Weakneſs, and the manifold Temptations and Dangers that encompaſs me on every ſide. And, O let thy holy Spirit of Grace be ever preſent with me, to direct and govern me; to ſtrengthen and aſſiſt me; to animate and invigorate me throughout the whole Courſe of my Duty; and to fortifie my Soul with ſuch Degrees of Patience, and Meekneſs, and Prudence, and Courage, and Induſtry; that I may never be weary of doing the Work of the Lord, becauſe I know that my Labour will not be in vain in the Lord.

And O Thou, who art the ſole Ruler and Diſ-poſer of the Event and Iſſue of all humane En-deavours, give thy Bleſſing, I beſeech Thee, to thy Labours, that they may be inſtrumental to the Advancement of thy Glory, the Edification of thy Church, and the everlaſting Salvation of my own Soul, and the Souls of many o-thers.

SECT. VI.

The Penitent's thankful Acknowledgment of all God's Mercies.

Preparatory Sentences of Scripture.

OFFER unto God Thankſgiving; and pay thy Vows unto the moſt High.

Whoſo offereth Praiſe, glorifieth me, *Pſal.* l. 14, 23.

Continue inſtant in Prayer; and watch in the ſame with Thankſgiving, *Col.* iv. 2.

Be not drunk with Wine, wherein is Exceſs; but be fill'd with the Spirit:

Speaking to your ſelves in Pſalms, and Hymns, and ſpiritual Songs, ſinging and making Melody in your Hearts to the Lord:

Giving Thanks always for all Things unto God and the Father, in the Name of our Lord Jeſus Chriſt, *Eph.* v. 18, 19, 20.

By Him let us offer the Sacrifice of Praiſe to God continually, that is, the Fruit of our Lips, giving Thanks unto his Name, *Heb.* xiii. 15.

In every thing give Thanks; for this is the Will of God in Chriſt Jeſus concerning you, *Theſſ.* v. 17.

And whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus, giving thanks unto God, and the Father by Him, *Col.* iii. 17.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in Heavenly things in Chriſt, *Eph.* i. 3.

Bleſs the Lord, O my Soul, and all that is within me, bleſs his holy Name.

Bleſs the Lord, O my Soul, and forget not all his Benefits, *Pſal.* ciii. 1, 2.

A thankful Acknowledgment of all God's Mercies, both Temporal and Spiritual: With Prayers for Grace to make a right Uſe and Improvement of them.

1.

ALmighty and Eternal Lord God, and moſt merciful Father! I proſtrate my ſelf now before Thee, in a moſt humble and thankful Acknowledgment of thy unſpeakable Mercy and Goodneſs to me, thy ſinful Creature, and moſt unprofitable Servant.

2.

Bleſſed be thy great and glorious Name, for creating me after thy own Image, and giving me a Nature capable of everlaſting Happineſs: for my Reaſon and Underſtanding; my Senſes, Memory, Speech, and all other Abilities of Mind and Body.

Lord, give me Grace to live ſuitably to the Dignity of my Nature; and to anſwer the End of my Creation, by making a right Uſe and Improvement of all the Faculties Thou haſt endowed me withal, to thy Glory, my own Good, and the Benefit of others.

3.

Bleſſed be thy Name, O God, that I was born of Chriſtian Parents, who took care to dedi-

ne early to Thee in holy Baptiſm, and to bring e up in the Knowledge and Worſhip of Thee, e only true God, and of Jeſus Chriſt thy only on our Lord.

Make me throughly ſenſible, I beſeech Thee, of e ineſtimable Privileges my Baptiſm entitles e to: And grant me Grace to give all Diligence o make my Calling and Election ſure, and to alk worthy of my holy Profeſſion.

4.

I bleſs Thee, O Lord, for thy unwearied Patience towards me, after ſo many, and ſo great rovocations; and for thy merciful Preſervation f me from innumerable Dangers, thro' the whole ourſe of my Life.

O let thy Goodneſs lead me to Repentance: nd as I live by thy Mercy, let me live henceforward to the Glory of thy Grace.

5.

I bleſs Thee, O my God, for ſupporting me under divers Temptations; and for preſerving me rom many, which would have been too hard for e, if thy Grace had not prevented them, and ept me from falling into them.

This, O Lord, I acknowledge to be one of the reateſt Bleſſings of my Life, for which I deſire ontinually to praiſe and magnifie thy holy Name.

6.

O Lord God, I bleſs Thee for the continual nd bountiful Support of thy Providence, in affording me ſo plentifully all Things needful to make my Paſſage thro' this World eaſie and comfortable to me: For that meaſure of Health which I have enjoyed: for any Degree of Reputation in the World: for the Friends and Benefactors Thou haſt raiſed up for me: and eſpecially for the Opportunities Thou giveſt me of being inſtrumental to thy Glory, and the Good of my Fellow-Creatures.

O make me ever mindful of the ſtrict Account I muſt one Day give at thy dreadful Tribunal: And help me ſo diligently to improve all theſe bleſſed Advantages, that I may give up my Accounts with Joy, and receive the Reward of a good and faithful Servant.

7.

I bleſs Thee likewiſe, O Heavenly Father, for all the gracious Methods of thy Goodneſs, to reclaim me from the Ways of Sin and Vanity, and to bring me to a Senſe of my Dependance and Duty; *even* for all the Chaſtiſements of thy Fatherly Hand, all the Troubles and Afflictions of my Life.

Sanctifie, I beſeech Thee, all thy Corrections to the Good of my Soul, and make them effectual to wean my Heart from the World; to refine and purifie my Affections; and to root out the Remains of all ſinful Habits; that ſo I may be found of Thee in the laſt Day without ſpot and blameleſs, [*made perfect thro' Suffering*,] and meet to be a Partaker of the Inheritance of thy Saints in Light.

8.

But above all, I bleſs and adore thy tender Love and Compaſſion to me, and all Mankind, in the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man, who humbled Himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs, and the Shadow of Death; that He might make us the Children of God, and exalt us unto everlaſting Life.

Accept, I humbly pray Thee, of the Expiation which He hath made for all our Tranſgreſſions by the Sacrifice of Himſelf, as of a Lamb without Blemiſh: And grant me ſuch a Senſe of my Sins, and of the Sufferings of my bleſſed Saviour for them, as may affect my Heart with a deep Sorrow and Contrition for the Unworthy Returns I have

ave made to his infinite Love, and engage me to edicate my ſelf entirely and for ever to the ervice of my moſt gracious Redeemer, who ved me, and waſhed me from my Sins in his wn Blood.

9.

I bleſs Thee alſo, O God, and give Thee moſt earty Thanks, for the exceeding great Love of ur Maſter and only Saviour Jeſus Chriſt, as in ying for us, ſo in Inſtituting and Ordaining oly Myſteries, as Pledges of his Love, and for a ontinual Remembrance of his Death, to our great nd endleſs Comfort.

Grant, I humbly pray Thee, that as often as I at of that Bread, and drink of that Cup, I may orthily commemorate, and effectually partake f all the Benefits of his moſt precious Death and aſſion.

10.

I bleſs Thee, O gracious Lord, for the ineſtiable Advantages of thy divine Revelations; hat Thou haſt not abandon'd us to the dim Light f our own Reaſon, but haſt given us thy holy criptures, to inſtruct us in all that is neceſſary or us to believe and practiſe, in order to our ternal Salvation.

Grant, O Lord, that I may give conſtant Attendance to the Reading of thy Holy Word, and make thy Statutes my Study and my Delight; hat the Reaſonableneſs of thy Precepts may influence my Underſtanding, and the Excellency f them inflame my Affections; and that I may o conform my ſelf to the Methods of thy Grace n this World, that I may be qualified for the Manifeſtations of thy Glory in the next.

11.

Finally, O Lord, I unfeignedly bleſs Thee for ll the gracious Communications of thy Spirit, whereby Thou haſt excited in my Heart any good Deſires, or enabled me to act agreeably to thy Will.

Not unto me, O Lord, not unto me, but unto thy Name be the Praiſe.

I will love Thee, O Lord, my Strength; I will praiſe thy Name for ever and ever.

Thou art my God, and I will thank Thee: Thou art my God, and I will praiſe Thee.

While I live, my Soul ſhall bleſs Thee: As long as I have my Being, I will ſing Praiſes unto thy Name, O my moſt gracious and merciful God.

Glory be to the Father, &c.

SECT. VII.

The Penitent's charitable Interceſſions for the Peace and Proſperity of Church and State.

Preparatory Sentences of Scripture.

PRAY for the Peace of Jeruſalem; they ſhall proſper that love thee, *Pſal.* cxxii. 6.

I have ſet Watchmen upon thy Walls, O Jeruſalem, which ſhall never hold their Peace Day nor Night: Ye ſhall make mention of the Lord: Keep not ſilence;

And give Him no reſt, till He eſtabliſh, and 'till He make Jeruſalem a Praiſe in the Earth, *Iſai.* lxii. 6, 7.

I exhort likewiſe, that Supplications and Prayers, Interceſſions and giving of Thanks, be made for all Men:

For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty; For

For this is good and acceptable in the Sight God our Saviour, 1 *Tim.* ii. 1, 2, 3.

And ſeek the Peace of the City; and pray for for in the Peace thereof ſhall ye have Peace, r. xxix. 7.

Confeſs your Faults one to another, and pray e for another: The effectual fervent Prayer of righteous Man availeth much, *Jam.* v. 16.

God is my Witneſs, whom I ſerve with my pirit in the Goſpel of his Son, that without aſing I make mention of you always in my rayers, *Rom.* i. 9.

Pray ye alſo for us, that God would open to a Door of Utterance, to ſpeak the Myſtery of hriſt, *Col.* iv. 3.

We being many, are one Body in Chriſt; and very one Members one of another:

And whether one Member ſuffer, all the Mem-ers ſuffer with it; or one Member be honour'd, ll the Members rejoice with it.

Now ye are the Body of Chriſt, and Members n particular, 1 *Cor.* xii. 25, 26, 27.

Rejoice with them that do rejoice; and weep ith them that weep, *Rom.* xii. 15.

Pray for them that deſpitefully uſe you, and erſecute you, *Matt.* v. 44.

I.

A Prayer for Chriſt's Catholick Church.

ALmighty and Everlaſting God, by whoſe Spirit the whole Body of the Church is go-erned and ſanctified; I make my humble Sup-lications unto thy Divine Majeſty, for all Eſtates f Men in thy holy Church; that every Member f it may truly and faithfully diſcharge the Du-ies of his Vocation and Miniſtry, eſchewing hoſe Things that are contrary to their Profeſſion, nd following all ſuch Things as are agreeable to the

the ſame. And becauſe it cannot continue in Safety without thy Succour; preſerve it evermore by thy Help and Goodneſs, that thro' thy Protection it may be free from all Adverſities, and joyfully ſerve Thee in all godly Quietneſs, thro' Jeſus Chriſt our Lord. *Amen.*

II.

A Prayer for the Church of England.

BLeſſed God, I beſeech Thee, in a more eſpecial manner, to be favourable and gracious to the Church eſtabliſh'd in this Kingdom. Protect and defend it againſt all her Adverſaries. Suffer neither Superſtition nor Prophaneneſs to pollute her holy Worſhip. Deck her Prieſts with Righteouſneſs and Salvation; and let her Saints rejoice and ſing. And give us all Grace to walk worthy of our moſt holy Profeſſion, that Thou may'ſt ſtill delight to dwell among us, and to do us Good; and that thy holy Worſhip and Service, which we now enjoy, may, by thy mighty Protection, be continued to us and our Poſterity for ever. And this I beg for Jeſus Chriſt his ſake. *Amen.*

III.

A Confeſſion and Prayer in behalf of all the People of this Kingdom.

MOST gracious God, and Heavenly Father, I humbly beſeech Thee likewiſe to accept the Prayers and Supplications of thy Servant for all the People of this Land. With Sorrow and Confuſion of Face I confeſs, that we are a faithleſs and ſtubborn Generation; *a People who ſet not their Heart aright, and whoſe Spirit hath not*

been

en ſtedfaſt with Thee. We have been incorrigi-
le under all the Judgments Thou haſt inflicted
pon us; and unthankful for the many ineſtima-
le Mercies Thou haſt vouchſafed to us. And
o far have we been from bringing forth the
ruits of the Goſpel of thy Grace, (which we
ave long enjoy'd in its Purity,) that too many
f us have turn'd it into Wantonneſs; and the
eſt of us have not been ſo zealous of good
Vorks, as our moſt holy Religion, and the ſin-
ular Benefits we have enjoyed by it, require of
s. Our Contempt, or neglect of thy Divine
ervice; our Unrighteouſneſs and Uncharitable-
eſs one towards another; our Riot and Intem-
erance; our Filthineſs and Uncleanneſs; our
inſenſibleneſs of our Brethrens Miſeries, and all
ur other high Provocations, call loudly for
engeance upon us: And it is of thy Mercy a-
one that we are not conſumed, and becauſe thy
ompaſſions fail not.

Out of the ſame inconceivable Mercy, and moſt
ender Compaſſion, be graciouſly pleas'd to par-
on, and ſpare, and ſanctifie, and renew us; that
niquity may not be our Ruine. Make us in this
ur Day to ſee the Things that belong to our
eace, before they be hid from our Eyes. *And*
et the Grace of God, that bringeth Salvation, ſtir
p the Hearts of all Ranks and Conditions of
Men amongſt us, to bring forth Fruits meet for
Repentance; that *denying Ungodlineſs and worldly*
Luſts, we may live ſoberly, righteouſly, and godly in
his preſent World; always looking for that bleſſed
Hope, and the glorious Appearing of the great God,
nd our Saviour Jeſus Chriſt, who gave Himſelf for
s, that He might redeem us from all Iniquity, and
urifie us to Himſelf a peculiar People zealous of
ood Works.

Continue to us, O Lord, the Bleſſings we enjoy:
And of thy infinite Goodneſs, add to us ſuch
Mercies, as Thou ſeeſt needful for us, through
the

the Merits, and for the ſake of thy Son, and our only Saviour Jeſus Chriſt. *Amen.*

IV.

A Prayer for Peace and Unity both in Church and State.

O God, the Father of our Lord Jeſus Chriſt, in whom Thou haſt revealed thy Self unto us to be Love; and haſt, by the Example of thy infinite Love towards Mankind, taught and commanded all Chriſt's Diſciples to *Love one another*, to *be of one Mind*, and to live in Peace: Look down, I humbly beſeech Thee, in much Pity and Compaſſion, upon this Church and Nation; and pardon our lamentable Violations of theſe holy Precepts, by our unchriſtian Animoſities, and Hatreds, and Diſcords, and Diſſentions. Convince every one of us throughly of our Sin; and give us Grace, O Lord, ſeriouſly to lay to Heart the great Danger we are in by our unhappy Diviſions. Give us a right underſtanding of our Selves, and of our Religion; and ſo affect our Hearts with that incomprehenſible Love which Thou haſt ſhewn unto us in our bleſſed Lord and Saviour Chriſt Jeſus; that we may be *Followers of Thee, our God, as dear Children, and walk in Love, as Chriſt hath loved us, and given Himſelf an Offering and a Sacrifice for us.*

Allay all our intemperate Heats; ſubdue our violent Paſſions; free us from all Prejudice and evil Surmiſings; and purge out of our *Hearts all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking, with all Malice*; that we may be *kind one to another, tender-hearted, forgiving one another, even as Thou for Chriſt's ſake haſt forgiven us.*

And

And more eſpecially endue all thoſe who are e *Guides* of others, all the Paſtors of thy hurch, with this Heavenly Spirit; that there ay be no Diviſions among *them*, but *they* may e *perfectly join'd together in the ſame Mind, and e ſame Judgment*; and thereby lead their Peo-le in the Way of Love, as well as Truth. Give em Grace, O Lord, to remember, and conſider, hat *the Servants of the Lord ought not to ſtrive, ut to be gentle unto all Men*, (much more one to-ards another,) *apt to teach, patient, in Meekneſs eſtructing thoſe who oppoſe themſelves*: that they ay become Examples to their Flocks of theſe oſt excellent Virtues; and teach them, not only y their Doctrine, but by their Practice alſo, *to ove without Diſſimulation; to be kindly affection'd ne to another, with brotherly Love, in Honour pre-ferring one another.*

Be pleas'd alſo to inſpire the Hearts of all our Civil Governours and Magiſtrates with ſuch Love nto Thee, and to this Church and Kingdom, hat they may employ their moſt zealous Endea-vours in this bleſſed Work of being *Peace-makers*; by healing our unhappy Breaches, and reconciling all oppoſite Parties; that we may not any lon-ger *bite and devour one another*, but join together for our mutual Safety and Preſervation, remem-bring the Words of the Lord Jeſus, and his holy Apoſtle, *Bleſſed are the Peace-makers: for they ſhall be called the Children of God: The Fruit of Righteouſneſs is ſown in Peace, of them that make Peace.* O that theſe ſacred Truths may be deeply engraven on all our Hearts, and ne-ver depart out of our Thoughts, that ſo eve-ry Soul of us, in our ſeveral Places, may earneſtly *purſue after the Things which make for Peace, and Things wherewith one may edifie another.*

Now

Now the God of all Patience and Conſolation grant us to be like-minded one towards another, according to Chriſt Jeſus; having the ſame Love being of one Accord, of one Mind; doing nothing thro' Strife or Vain-glory; but in lowlineſs of Mind eſteeming each other better than our Selves; that we may with one Mind, and with one Mouth, glorifie Thee our God, the Father of our Lord Jeſus Chriſt. Amen.

SECT. VIII.

The humble Penitent's concluding Devotions.

I.

BLeſſed is he whoſe Unrighteouſneſs is forgiven, and whoſe Sin is covered.

Bleſſed is the Man unto whom the Lord imputeth no Sin, and in whoſe Spirit there is no Guile.

I acknowledg'd my Sin unto Thee, and mine Unrighteouſneſs have I not hid:

I ſaid, I will confeſs my Sins unto the Lord; and ſo Thou forgaveſt the Wickedneſs of my Sin.

For this ſhall every one that is godly make his Prayer unto Thee in a Time when Thou mayeſt be found: Surely in the Floods of great Waters they ſhall not come nigh unto him.

Thou art a Place to hide me in; Thou ſhalt preſerve me from Trouble; Thou ſhalt compaſs me about with Songs of Deliverance.

Thou

Thou wilt inform me, and teach me in the ay wherein I ſhould go; and Thou wilt guide with thine Eye, *Pſal.* xxxii. 1, 2, 5,——9.

I ſought the Lord, and He heard me; yea, He liver'd me out of all my Fear.

I had an Eye unto Him, and was lightned; d my Face was not aſhamed.

Lo, the Poor crieth, and the Lord heareth m; yea, and ſaveth him out of all his Trou-es.

The Angel of the Lord tarrieth round about em that fear Him; and delivereth them.

O taſt, and ſee how gracious the Lord is: eſſed is the Man that truſteth in Him.

O fear the Lord, ye that are his Saints; for ey that fear Him lack nothing.

The Eyes of the Lord are over the Righteous; d his Ears are open unto their Prayers.

The Lord is nigh unto them that are of a con-ite Heart; and will ſave ſuch as be of an hum-e Spirit.

Great are the Troubles of the Righteous; but e Lord delivereth him out of all.

The Lord delivereth the Souls of his Servants; d all they that put their Truſt in Him ſhall not deſtitute, *Pſal.* xxxiv. 4,——9, 15, 17, 18, 9, 22.

Mark the perfect Man, and behold the Upright, r the End of that Man is Peace, *Pſal.* xxxvii. 7.

Thou wilt keep him in perfect Peace, whoſe ind is ſtayed on Thee, becauſe he truſteth Thee.

Truſt ye in the Lord for ever; for in the Lord hovah is everlaſting Strength.

The Way of the Juſt is Uprightneſs: Thou oſt Upright doſt weigh the Path of the Juſt, *Iai.* xxvi. 3, 4, 7.

Great

Great Peace have they which love thy La
and nothing ſhall offend them, *Pſal.* cxix. 165.

He that keepeth the Commandment, kee
eth his own Soul; but he that deſpiſeth h
Ways ſhall die.

The Fear of the Lord tendeth to Life, and h
that hath it, ſhall abide ſatisfied: He ſhall not b
viſited with Evil, *Prov.* xix. 16, 23.

Whoſo keepeth the Commandment, ſhall fe
no evil thing, *Eccleſ.* viii. 5.

The Lord is with you, while ye be with Him
and if ye ſeek Him, He will be found of you; b
if ye forſake Him, He will forſake you.

Be ye ſtrong therefore, and let not your Hand
be weak, for your Work ſhall be rewarded,
Chron. xv. 2, 7.

Sow to your ſelves Righteouſneſs, reap in Me
cy; break up your fallow Ground, and ſeek th
Lord, till He come and rain Righteouſneſs upo
you, *Hoſ.* x. 12.

And exerciſe thy ſelf unto Godlineſs.

For Bodily Exerciſe profiteth little; but God
lineſs is profitable unto all Things, having Pr
miſe of the Life that now is, and of that which
to come, 1 *Tim.* iv. 7, 8.

And we know that all things work togeth
for good, to them that love God, *Rom.* vi
28.

See I have ſet before thee Life and Good; an
Death and Evil.

Therefore chuſe Life, that both thou and th
Seed may live.

That thou mayeſt love the Lord thy God, an
that thou mayeſt obey his Voice, and maye
cleave unto Him; for He is thy Life, and th
Length of thy Days, *Deut.* xxx. 15, 19, 20.

Eye hath not ſeen, nor Ear heard, neith
have entred into the Heart of Man, the Thi
which God hath prepared for them that lo
Him, 1 *Cor.* ii. 9.

Th

They ſhall be mine, ſaith the Lord of Hoſts, n that Day when I make up my Jewels; and I ill ſpare them as a Man ſpareth his own Son that erveth Him, *Mal.* iii. 7.

Be thou faithful unto Death, and I will give hee a Crown of Life, *Rev.* ii. 20.

And behold I come quickly, and my Reward with me; to give every Man according as his Work ſhall be.

I am Alpha, and Omega; the Beginning, and he End; the Firſt, and the Laſt.

Bleſſed are they that do his Commandments, hat they may have Right to the Tree of Life, and nay enter in thro' the Gates into the City.

For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, nd whoſoever loveth and maketh a Lie, *Rev.* xii. 12,——15.

But ye, Beloved, build up your ſelves on our moſt holy Faith, praying in the Holy Ghoſt.

Keep your ſelves in the Love of God, look- ng for the Mercy of our Lord Jeſus Chriſt un- o Eternal Life.

Now unto Him that is able to keep us rom falling, and to preſent us faultleſs be- ore the Preſence of his Glory with exceed- ng Joy,

To the only wiſe God our Saviour, be Glo- y and Majeſty, Dominion and Power, both ow and ever. *Amen.* Jude 20, 21, 24, 25.

I.

A Prayer for God's Acceptance of the Devotion we have offer'd up to Him this Day, and for Grace, that we may put in Practice all our good Reſolutions, and finally attain Ever-laſting Life.

1.

BLeſſed be thy holy Name, O Lord my God, for thy great Mercy and Goodneſs to thy unworthy Servant this Day, in giving me both the Opportunity and the Will to retire from the World, in order to a more ſerious and ſolemn Attendance on thoſe religious Duties that concern my everlaſting Salvation.

2.

Accept, I humbly beſeech Thee, my Humiliation and Repentance for all the Sins of my paſt Life; my Reſolutions of better Obedience for the future; and the Prayers, and Supplications and Thankſgivings, which I have offer'd up to thy Divine Majeſty.

3.

Of thy infinite Mercy, pardon all my Failings. And whatſoever good Work Thou haſt begun in me, be pleas'd to accompliſh and perfect it until the Day of Chriſt. Lord, Thou knoweſt my Weakneſs, and the Number and Strength of thoſe Temptations I am to ſtruggle with: O leave me not to my ſelf; but cover Thou my Head in the Day of Battle; and in all my ſpiritual Conflicts, make me more than Conqueror thro' Him that lov'd me. O let not the Terrors or Flatteries of the World, nor the Deceitfulneſs of my own corrupt Heart, ever betray me to the Breach of thoſe Promiſes that I have made to Thee this

is Day: But grant I may be ſo ſtedfaſt, un-
oveable, and always abounding in the Work of
e Lord, that I may in the End obtain that
ernal Life, which Thou haſt promiſed to thoſe,
ho by patient Continuance in Well-doing ſeek
r Glory, and Honour, and Immortality.

Grant this, O merciful Father, for the Sake of
y bleſſed Saviour and Redeemer Jeſus Chriſt;
ho died for our Sins, and roſe again for our
ſtification, and now ſitteth at thy right
and, to make Interceſſion for all Penitent
nners. *Amen.*

The End of the Office of Humiliation.

AN OFFICE OF *Private Devotion* FOR THE Lord's-Day.

By *RICHARD HELE*,
Master of the School belonging to the
Church of *SARUM*.

LONDON,
Printed and Sold by *Joseph Downing*, in *Bartholomew-Close* near *West-Smithfield*, 1717.

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By RICHARD REES, Master of the School belonging to the Church of S. ANNE.

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AN OFFICE OF *Private Devotion* FOR THE Lord's-Day.

SECT. I.

Preliminary Instructions concerning the Observation of the Lord's Day.

I.

The Institution of a Weekly Sabbath: Or God's Appointment of one Day in Seven to be kept Holy, in Memory of the Creation.

ON the Seventh Day God ended his Work which He had made: And He rested the Seventh-Day from all his Work which He had made.

And God blessed the Seventh Day, and sanctified it; because that in it He had

reſted from all his Work, which God had created and made, *Gen.* ii. 2, 3.

Remember the Sabbath Day to keep it holy, *Exod.* xx. 8.

II.

The Grounds upon which we obſerve the Firſt Day of the Week as a Sabbath, inſtead of the Seventh.

1.

On this Day Chriſt finiſh'd the Work of our Redemption, by his Reſurrection from the Dead.

IF Chriſt be not raiſed; your Faith is vain; ye are yet in your Sins, 1 *Cor.* xv. 17.

Now when Jeſus was riſen early the firſt Day of the Week, He appeared to Mary Magdalene, *Mar.* xvi. 9.

The ſame Day at Evening, being the firſt Day of the Week, when the Doors were ſhut, where the Diſciples were aſſembled for fear of the Jews, came Jeſus, and ſtood in the midſt, and ſaid, Peace be unto you.

And after eight Days, again his Diſciples were within; then came Jeſus, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you, *Joh.* xx. 19, 26.

We declare unto you glad Tidings; how that the Promiſe which was made unto the Fathers,

God hath fulfilled the ſame unto us their Children, in that He hath raiſed up Jeſus again, as it is alſo written in the ſecond Pſalm, *Thou art my Son, this Day have I begotten thee,* Act. xiii. 32, 33.

The ſame Stone which the Builders refuſed, is become the Head-Stone in the Corner.

This is the Lord's doing, and it is marvellous in our Eyes.

This

This is the Day which the Lord hath made: We will rejoice and be glad in it, *Pſal.* cxviii. 22, 23, 24.

The Sabbath was made for Man, and not Man for the Sabbath.

Therefore the Son of Man is Lord alſo of the Sabbath, *Mar.* ii. 27, 28.

I was in the Spirit on the Lord's Day, *Rev.* i. 10.

2.

The Obſervation of this Day is conformable to the Doctrine and Practice of the Apoſtles.

Let no Man judge you in reſpect of an holy Day, or of the new Moon, or of the Sabbath Days.

Which are a Shadow of things to come: But the Body is of Chriſt, *Col.* ii. 16, 17.

Concerning the Collection for the Saints, as I have given Order to the Churches of Galatia, even ſo do ye.

Upon the firſt Day of the Week, let every one of you lay by him in Store, as God hath proſpered him, that there be no Gatherings when I come, 1 *Cor.* xvi. 1, 2.

Upon the firſt Day of the Week, when the Diſciples came together to break Bread, *Paul* preached unto them, *Act.* xx. 7.

3.

It is likewiſe agreeable to the Senſe and Practice of the Primitive Church.

Τῇ τῦ Ηλίυ λεγομένῃ Ημέρᾳ, &c. "Upon the Day called *Sunday*, (ſays *Juſtin Martyr*) all that live, either in City or Country, meet together at the ſame Place, where the Writings of the Apoſtles and Prophets are read, as much as Time will give leave. When the Reader has done, the Biſhop "makes

" makes a Sermon, wherein he inſtructs the Peo-
" ple, and animates them to the Practice of ſuch
" lovely Precepts. At the Concluſion of this
" Diſcourſe, we all riſe up together and pray.
" And Prayers being over, there is Bread, and
" Wine, and Water offered; and the Biſhop, as
" before, ſends up Prayers and Thankſgivings
" with all the Fervency he is able; and the Peo-
" ple conclude all with the joyful Acclamation of
" *Amen*. Then the Conſecrated Elements are
" diſtributed to, and partaken by all that are
" preſent, and ſent to the abſent, by the Hands
" of the Deacons.

And a little after.

" Upon *Sunday* we all aſſemble, that being
" the firſt Day in which God ſet Himſelf to
" work upon the dark Void, in order to make
" the World; and in which Jeſus Chriſt our Sa-
" viour roſe again from the Dead. For the Day
" before *Saturday* He was Crucified; and the
" Day after, which is *Sunday*, He appeared to
" his Apoſtles and Diſciples, and taught them
" what I have now propoſed to your Conſidera-
" tion. *Juſtin Martyr's Second Apology, Tranſlated by Mr. Reeves*, Pag. 98, 99.

SECT. II.

Precepts for the Obſervation of the Sabbath Day. The Prophanation of it a very provoking Sin. Great Bleſſings promiſed to thoſe who conſcientiouſly obſerve it.

I.

YE ſhall keep my Sabbaths, and reverence my Sanctuary: I am the Lord, *Levit.* xxvi. 2.

Six

Six Days ſhall Work be done: But the Seventh ay is the Sabbath of Reſt, an holy Convocaon; ye ſhall do no Work therein; it is the bbath of the Lord in all your Dwellings, v. xxiii. 3.

I am the Lord your God: Walk in my Statutes, nd keep my Judgments, and do them.

And hallow my Sabbaths, and they ſhall be Sign between me and you, that ye may know at I am the Lord your God.

Notwithſtanding the Children of Iſrael rebeld againſt me; they walked not in my Statutes, either kept my Commandments to do them, hich if a Man do, he ſhall even live in them; ey polluted my Sabbaths: Then I ſaid, I would our out my Fury upon them, to accompliſh my nger againſt them, *Ezek.* xx. 19, 20, 21.

2.

Hear this, O ye that — ſay, When will the ew Moon be gone, that we may ſell Corn; and e Sabbath, that we may ſet forth Wheat?

The Lord hath Sworn by the Excellency of cob, ſurely I will not forget any of their Works.

Shall not the Land tremble for this, ſaith the ord God; and every one mourn that dwelleth erein?

I will turn your Feaſts into Mourning, and all our Songs into Lamentations; and I will bring Sack-cloth upon all Loins, and Baldneſs upon ery Head: And I will make it as the Mourng of an only Son, and the End thereof as a bitr Day.

Behold, the Days come, ſaith the Lord God, at I will ſend a Famine in the Land; not a Faine of Bread, nor a Thirſt of Water, but of earing the Word of the Lord.

And

And they ſhall wander from Sea to Sea; and from the North even to the Eaſt: They ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it.

In that Day ſhall the fair Virgins and young Men faint for Thirſt, *Amos* viii. 4,——13.

3.

But thus ſaith the Lord unto the Eunuchs that keep my Sabbaths, and chuſe the Things that pleaſe me, and take hold of my Covenant;

Alſo the Sons of the Stranger, that join themſelves to the Lord, to know Him, and to love the Name of the Lord, to be his Servants; every one that keepeth the Sabbath from polluting it and taketh hold of my Covenant:

Even them will I bring to my holy Mountain and make them joyful in my Houſe of Prayer: their Burnt-Offerings and their Sacrifices ſhall be accepted upon my Altar: For my Houſe ſhall be called an Houſe of Prayer for all People.

Bleſſed is the Man that keepeth the Sabbath from polluting it, and keepeth his Hand from doing Evil, *Iſai.* lvi. 4, 6, 7, 2.

If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, the holy of the Lord Honourable, and ſhalt honour Him, not doing thy own Way, nor finding thy own Pleaſure, nor ſpeaking thy own Words:

Then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath ſpoken it, *Iſai.* lviii. 13, 14.

SECT

SECT. III.

THE devout Reader need not be told, that the Reſt of the *Chriſtian Sabbath*, is not ſuch a ſtrict *Ceremonial* Reſt as was enjoin'd the Jews; but purely a *Religious* Reſt, or a Ceſſation from the Works of our ordinary Callings, to the End we may have more Leiſure to attend upon God, and the Concerns of our Souls, in a diligent and conſcientious Performance of the more ſolemn Duties of Religion.

" He conſiders likewiſe, that though it is highly requiſite, that we enlarge our *Private Devotions* on this Day, (God having expreſly appropriated it to his peculiar Service;) yet 'tis abſolutely neceſſary we ſhould ſo regulate *them*, that they may not prove an Occaſion of our Neglecting any Part of the *Publick Worſhip*; in a due Attendance on which, the Sanctification of the Lord's Day *principally* conſiſts.

" But becauſe the Benefit we ſhall receive from our Publick Devotions, depends in a great Meaſure upon the Preparation of our Minds, before we enter upon them; and this Preparation properly belongs to the Duties of the Cloſet; I preſume it will not be thought a Digreſſion from the *Deſign* of this Office, (tho' it may *ſeem* not ſo well to agree with the *Title* prefix'd to it,) if I inſert here ſome Paſſages of Scripture, relating to the *Publick Worſhip* of God; and the Sacredneſs of ſuch Places as are ſet apart for that purpoſe.

" The attentive Peruſal of theſe, I would humbly recommend, as a very proper Preparative to the devout Obſervation of the Lord's Day.

" And

" And, I think, the moſt convenient Method o
" Uſing them will be, to join them to our Devo
" tions of the preceeding Evening, or Night
" Reading one of the four general Diviſions o
" the Scriptures at a time: And always conclu
" ding with the Prayer that concludes th
" Section.

A Preparative to the Devout Obſervatio of the Lord's Day.

I.

'Tis our indiſpenſable Duty to be conſtant in o Attendance on the Publick Worſhip of God i his own Houſe.

1.

TAKE heed to thy ſelf, that thou off not thy Burnt-Offerings in every Place tha thou ſeeſt.

But unto the Place which the Lord your Go ſhall chuſe out of all your Tribes, to put his Nam there; even unto his Habitation ſhall ye ſeek and thither ſhalt thou come, *Deut.* xii. 13, 5.

And when all Iſrael is come to appear befo the Lord thy God, in the Place which he ſha chuſe, thou ſhalt read this Law before all Iſra in their Hearing.

Gather the People together, Men, Women, an Children, and thy Stranger that is within th Gates, that they may hear, and that they ma learn, and fear the Lord your God, and obſerv to do all the Words of this Law.

And that the Children which have not know any thing, may hear, and learn to fear t Lo

ord your God, as long as ye live, *Deut.* xxxi. 1, 12, 13.

And it ſhall come to paſs in the laſt Days, that e Mountain of the Lord's Houſe ſhall be eſta-liſhed in the Top of the Mountains, and ſhall e exalted above the Hills, and all Nations ſhall ow unto it.

And many People ſhall go and ſay, Come ye, nd let us go up to the Mountain of the Lord, to e Houſe of the God of Jacob, and he will teach s of his Way, and we will walk in his Paths, *ſai.* ii. 2, 3.

2.

And it came to paſs while He bleſſed them, le was parted from them, and received up in-o Heaven.

And they worſhipped Him, and returned to Je-uſalem with great Joy.

And were continually in the Temple, praiſing nd bleſſing God, *Luk.* xxiv. 51, 52, 53.

And all that Believed were together.

And they continued ſtedfaſtly in the Apoſtles octrine and Fellowſhip, and in Breaking of read, and in Prayer.

And they continuing daily with one accord in he Temple, and breaking Bread from Houſe to Houſe, did eat their Meat with gladneſs and ſin-leneſs of Heart, *Act.* ii. 44, 42, 46.

Peter and John went up together into the Tem-le at the Hour of Prayer, being the ninth Hour, *Act.* iii. 1.

O Houſe of Jacob, come ye, and let us walk in he Light of the Lord, *Iſai.* ii. 5.

And let us conſider one another, to provoke un-o Love, and to good Works;

Not forgetting the Aſſembling our ſelves toge-her, as the manner of ſome is, *Heb.* x. 24, 25.

A PSALM.

GIVE Thanks, O Iſrael, unto God the Lord in the Congregation, from the Ground of the Heart, *Pſal.* lxviii. 26.

Exalt the Lord our God, and worſhip at his Footſtool; for He is Holy, *Pſal.* xcix. 5.

Lift up your Hands in the Sanctuary, and bless the Lord, *Pſal.* cxxxiv. 2.

Ye that ſtand in the Houſe of the Lord; in the Courts of the Houſe of our God, *Pſal.* cxxxv.

Vow, and pay unto the Lord your God: let all that be round about Him, bring Preſents unto Him that ought to be feared, *Pſal.* lxxvi. 11.

O that Men would praiſe the Lord for his Goodneſs, and for his wonderful Works to the Children of Men!

That they would exalt Him alſo in the Congregation, and praiſe Him in the Aſſembly of the Elders, *Pſal.* cvii 31, 32.

As for me, I will come into thy Houſe, in the Multitude of thy Mercies; and in thy Fear will I worſhip toward thy holy Temple, *Pſal* v. 7.

I will praiſe the Lord with my whole Heart in the Aſſembly of the Upright, and in the Congregation, *Pſal.* cxi. 1.

I will declare thy Name unto my Brethren: in the midſt of the Congregation will I praiſe Thee.

My Praiſe ſhall be of Thee in the great Congregation: I will pay my Vows before them that fear Him, *Pſal.* xxii. 22, 25.

I will praiſe Thee, O Lord, with my whole Heart; I will ſhew forth all thy marvellous Works.

I will be glad and rejoice in Thee; I will ſing Praiſe to thy Name, O Thou moſt High:

That I may ſhew all thy Praiſe in the Gates of the Daughter of Sion; I will rejoice in thy Salvation, *Pſal.* ix. 1, 2, 14.

II.

God is in a peculiar Manner preſent in all ſuch Places as are appropriated and ſet apart for Religious Worſhip: And He has promiſed, that the Prayers which are put up to Him there, ſhall always meet with a more gracious and ready Acceptance; and be rewarded with larger Communications of his Grace and Bounty.

1.

JAcob went out from Beerſheba, and went toward Haran.

And he lighted upon a certain Place, and lay down in that Place to ſleep.

And he dreamed, and behold, a Ladder ſet upon the Earth, and the Top of it reached to Heaven; and b, eholdthe Angels of God Aſcending and Deſcending on it.

And Jacob awaked out of his Sleep; and he ſaid, Surely the Lord is in this Place, and I knew it not.

And he was afraid, and ſaid, How dreadful is this Place! This is none other but the Houſe of God, and this is the Gate of Heaven, *Gen.* xxviii. 10,—— 14.

The Lord ſpake unto Moſes, ſaying,

Speak unto the Children of Iſrael, that they bring me an Offering: of every Man that giveth it willingly with his Heart, ye ſhall take my Offering.

And let them make me a Sanctuary, that I may dwell among them, *Exod.* xxv. 1, 2, 8.

Then ſang Moſes and the Children of Iſrael this Song unto the Lord, and ſpake, ſaying,

The Lord is my Strength, and my Song; and He is become my Salvation: He is my God, and I will prepare Him an Habitation; my Fathers God, and I will exalt Him.

Who is like unto Thee, O Lord, among the Gods? Who is like unto Thee? Glorious in Holineſs, fearful in Praiſes, doing Wonders!

Thou in thy Mercy haſt led forth the People whom Thou haſt redeemed; Thou haſt guided them in thy Strength to thy holy Habitation.

Thou ſhalt bring them in, and plant them in the Mountain of thine Inheritance; in the Place, O Lord, which Thou haſt made for Thee to dwell in; in the Sanctuary, O Lord, which thy Hands have eſtabliſhed, *Exod.* xv. 1, 2, 11, 13, 17.

2.

Now when Solomon had made an end of Praying; the Fire came down from Heaven, and conſumed the Burnt-Offering and the Sacrifices, and the Glory of the Lord filled the Houſe.

And the Lord appeared unto Solomon by Night, and ſaid unto him, I have heard thy Prayer, and have choſen this Place to my ſelf, for an Houſe of Sacrifice.

If I ſhut up Heaven, that there be no Rain; or if I command the Locuſts to devour the Land; or if I ſend Peſtilence among my People:

If my People, which are called by my Name, ſhall humble themſelves, and pray, and ſeek my Face, and turn from their wicked Ways; then will I hear from Heaven, and will forgive their Sin, and will heal their Land.

Now mine Eyes ſhall be open, and mine Ears attent unto the Prayer that is made in this Place.

For now have I choſen and ſanctified this Houſe, that my Name may be there for ever; and mine Eyes and mine Heart ſhall be there perpetually. 2 *Chron.* vii. 1, 12, ——16.

3.

Again, I ſay unto you, That if two of you ſhall agree on Earth, as touching any thing that they

ſha

all ask, it ſhall be done for them of my Father hich is in Heaven.

For where two or three are gathered together my Name; there am I in the midſt of them, *Matt.* xviii. 19, 20.

And when the Day of Pentecoſt was fully come, ey were all with one accord in one Place:

And they were all filled with the Holy Ghoſt; d began to ſpeak with other Tongues, as the pirit gave them utterance.

And the ſame Day there were added unto em about three Thouſand Souls, *Act.* ii. 1, 41.

A PSALM.

GREAT is our Lord, and highly to be praiſed; in the City of our God, even upn his holy Hill.

The Hill of Sion is a fair Place, and the Joy of e whole Earth: God is well known in her Paces, as a ſure Refuge, *Pſal.* xlviii. 1, 2.

The Lord loveth the Gates of Sion, more than l the Dwellings of Jacob.

Glorious Things are ſpoken of Thee, O City of od, *Pſal.* lxxxvii. 2, 3.

For the Lord hath choſen Sion: He hath deed it for his Habitation.

He hath ſaid, This is my Reſt for ever; here ill I dwell, for I have deſired it.

I will abundantly bleſs her Proviſions; I will tisfie her Poor with Bread.

I will alſo cloath her Prieſts with Salvation; d her Saints ſhall ſhout aloud for Joy, *Pſal.* xxii. 13,——16.

The Lord is in his holy Temple; the Lord's brone is in Heaven: His Eyes behold, and his ye-lids try the Children of Men, *Pſal.* xi. 4.

In my Trouble, I will call upon the Lord, and complain unto my God:

So ſhall He hear my Voice out of his holy Temple, and my Complaint ſhall come before Him; it ſhall enter even into his Ears.

And Thou wilt light my Candle: The Lord my God will enlighten my Darkneſs. *Pſal.* xviii. 5, 6, 27.

I ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe; and Thou ſhalt make them drink of the River of thy Pleaſures.

For with Thee is the Fountain of Life; and in thy Light ſhall we ſee Light, *Pſal.* xxxvi. 8, 9.

III.

Our frequenting the publick Ordinances, will by no means atone for the Viciouſneſs and Immorality of our Lives. But as all the Prayers of the Wicked are an Abomination to the Lord; ſo thoſe which they preſume to make to Him in his own Houſe, are more eſpecially ſo: They are indeed but a more ſolemn Mockery of the Majeſty of Heaven; and will accordingly be rejected with the utmoſt Indignation, and bring down a Curſe, rather than a Bleſſing.

HEAR the Word of the Lord, ye Rulers of Sodom: Give Ear unto the Law of our God, ye People of Gomorrah.

To what purpoſe is the Multitude of your Sacrifices to me? ſaith the Lord.

When ye come to appear before me, who hath required this at your Hands, to tread my Courts?

Bring no more vain Oblations: Incenſe is an Abomination unto me: The new Moons and Sabbaths, the Calling of Aſſemblies, I cannot away with; it is Iniquity, even the ſolemn Meeting.

Yo

Your New Moons, and your appointed Feaſts, my Soul hateth: they are a Trouble unto me; I am weary to bear them.

And when ye ſpread forth your Hands, I will hide mine Eyes from you; yea, when ye make many Prayers, I will not hear, *Iſai.* i. 10,—15.

He that killeth an Ox, is as if he ſlew a Man; he that ſacrificeth a Lamb, as if he cut off a Dog's Neck; he that offereth an Oblation, as if he offered Swines Blood; he that burneth Incenſe, as if he bleſſed an Idol: Yea, they have choſen their own Ways, and their Soul delighteth in their Abominations:

I will alſo chuſe their Deluſions, and will bring their Fears upon them; becauſe when I called, they did not anſwer; when I ſpake, they did not hear; but they did Evil before mine Eyes, and did that in which I delighted not, *Iſai.* lxvi. 3, 4.

Will ye Steal, Murder, and commit Adultery, and Swear falſly;

And come, and ſtand before me in this Houſe, which is called by my Name?

Is this Houſe, which is called by my Name, become a Den of Robbers in your Eyes? Behold, even I have ſeen it, ſaith the Lord.

Therefore will I do unto this Houſe, which is called by my Name, wherein ye truſt; and unto the Place which I gave to you, and to your Fathers, as I have done to Shiloh.

And I will caſt you out of my Sight, as I have caſt out all your Brethren, even the whole Seed of Ephraim.

For I ſpake not unto your Fathers, nor commanded them in the Day that I brought them out of the Land of Egypt, concerning Burnt-Offerings, or Sacrifices.

But this thing commanded I them, ſaying, Obey my Voice, and I will be your God, and ye ſhall

be my People: And walk ye in my Ways, that I have commanded you, that it may be well unto you.

But they hearkened not, nor inclined their Ear but walked in the Counſels, and in the Imaginations of their own Hearts, and went backward, and not forward, *Jer.* vii. 8, —11, &c.

Therefore pray not thou for this People, neither lift up a Cry or Prayer for them; for I will not hear them in the Time that they cry unto me for their Trouble.

What hath my Beloved to do in my Houſe ſeeing ſhe hath wrought Lewdneſs with many When thou doſt Evil, then thou rejoiceſt, *Jer.* xi 14, 15.

As I live, ſaith the Lord God, ſurely becauſe thou haſt defiled my Sanctuary, therefore will I alſo diminiſh thee; neither ſhall mine Eye ſpare, neither will I have any Pity, *Ezek.* v 11.

For the Wickedneſs of their Doings, I will drive them out of my Houſe, I will love them no more, *Hoſ.* ix. 15.

Therefore the Ungodly ſhall not ſtand in the Judgment; nor the Sinner in the Congregation of the Righteous, *Pſal.* i. 5.

For Thou art a God that haſt no Pleaſure in Wickedneſs; neither ſhall Evil dwell with Thee.

Such as be Fooliſh ſhall not ſtand in thy Sight; Thou hateſt all them that work Vanity *Pſal.* v. 4, 5.

IV.

Beſides the general Qualifications of Prayer, which I have proved in the Office of Daily Devotion, *to be indiſpenſably neceſſary to the rendring any of our Devotions, whether Private or Publick, acceptable to God; thoſe that particularly reſpect the latter, are* (1.) *ſuch a Gravity, Decency, and Compoſedneſs in our outward Behaviour, as is ſuitable to the Sacredneſs of the Place where we are; and* (2.) *ſuch an attentive, religious, and devout Frame of Mind, as becomes the tremendous Preſence we are in, and the important Buſineſs we are about.*

1.

A Glorious high Throne, from the Beginning is the Place of our Sanctuary, *Jer.* xvii. 12.

Thy Teſtimonies are very ſure: Holineſs becometh thy Houſe, O Lord, for ever, *Pſal.* xciii. 5.

Jeſus went into the Temple; and when He had made a Scourge of ſmall Cords, He began to caſt out them that ſold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that ſold Doves;

And would not ſuffer that any Man ſhould carry any Veſſel through the Temple: And he ſaid unto them, Make not my Father's Houſe an Houſe of Merchandice.

Is it not written, My Houſe ſhall be called of all Nations, an Houſe of Prayer? but ye have made it a Den of Thieves, *Mar.* xi. 15, 16, 17. and *Joh.* ii. 15, 16.

Now in this that I declare unto you, I praiſe you not, that ye come together, not for the Better, but for the Worſe.

For when ye come together in one Place, this is not to eat the Lord's Supper.

For in Eating, every one taketh before other his own Supper, and one is Hungry, and another is Drunken.

What, have ye not Houſes to eat and drink in; or deſpiſe ye the Church of God? Shall I praiſe you in this? I praiſe you not, 1 *Cor.* xi. 17, 20, &c.

Let all Things be done decently and in Order.

For God is not the Author of Confuſion; but of Peace, as in all the Churches of the Saints, 1 *Cor.* xiv. 40, 33.

2.

Keep thy Foot when thou goeſt to the Houſe of God; and be more ready to hear, than to give the Sacrifice of Fools, *Eccleſ.* v. 1.

O God, Thou art terrible out of thy Holy Places! The God of Iſrael is He that giveth Strength unto his People. Bleſſed be God. *Pſal.* lxviii. 35.

The Heavens ſhall praiſe thy Wonders, O Lord; thy Faithfulneſs alſo in the Congregation of the Saints.

For who in the Heavens can be compared unto the Lord? Who among the Sons of the Mighty, can be likened unto the Lord?

God is very greatly to be feared in the Aſſembly of the Saints; and to be had in Reverence of all them that are round about Him, *Pſal.* lxxxix. 5, 6, 7.

Honour and Majeſty are before Him; Strength and Beauty are in his Sanctuary.

Give unto the Lord, O ye Kindreds of the People; give unto the Lord Glory and Strength.

Give unto the Lord the Glory due unto his Name: Bring an Offering, and come into his Courts.

O

O worſhip the Lord in the Beauty of Holineſs;
ar before Him all the Earth, *Pſal.* xcvi. 6,—9.
For this is it that the Lord ſpake, ſaying, I will
ſanctified in them that come nigh me; and
efore all the People I will be glorified, *Lev.*
3.

The Man that ſhall be unclean, and ſhall not
urifie himſelf, that Soul ſhall be cut off from
mong the Congregation; becauſe he hath defi-
d the Sanctuary of the Lord, *Numb.* vi.
9, 20.

Neverthelefs there aſſembled at Jeruſalem much
eople.

And there were many in the Congregation
at were not ſanctified.

Yet did they eat the Paſſover otherwiſe than
was written: But Hezekiah prayed for them,
ying, The good Lord Pardon every one,

That prepareth his Heart to ſeek the Lord
od of his Fathers, tho' he be not cleanſed ac-
rding to the Purification of the Sanctuary.

And the Lord hearkened to Hezekiah, and
ealed the People, 2 *Chron.* xxx. 13, 17, &c.

3.

I ſaw the Lord ſitting upon a Throne, high and
fted up, and his Train filled the Temple.

Above it ſtood the Seraphims: Each one had
x Wings; with twain he covered his Face,
nd with twain he covered his Feet, and with
wain he did flie.

And one cried nnto another, and ſaid, Holy,
oly, holy is the Lord God of Hoſts! The Earth
s full of his Glory.

And the Poſts of the Door moved at the Voice
f him that cried; and the Houſe was filled
ith Smoke.

Then

Then I ſaid, Wo is me! for I am undone; becauſe I am a Man of unclean Lips; for mine Eyes have ſeen the King, the Lord of Hoſts.

Then flew one of the Seraphims unto me, having a live Coal in his Hand, which he had taken with the Tongs from off the Altar.

And he laid it upon my Mouth, and ſaid, Lo this hath touched thy Lips; and thine Iniquity is taken away, and thy Sin purged, *Iſai.* vi. 1,——7.

4.

O Lord, the Hope of Iſrael, all that forſake Thee ſhall be aſhamed; and they that depart from Thee, ſhall be written in the Earth; because they have forſaken the Lord, the Fountain of Living Waters, *Jer.* xvii. 13.

But mine Eyes look unto Thee, O Lord God In Thee is my Truſt; O caſt not out my Soul *Pſal.* cxli. 9.

Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved; for Thou art my Praiſe *Jer.* xvii. 14.

A Prayer for the devout Obſervation of the Lord's Day.

1.

MOST Bleſſed and Holy God! who, of of a tender Regard to us Men, who (thro the Weakneſs of our corrupt Nature,) are too prone to forget Thee, the Author of our Being and Happineſs, haſt been pleaſed to appoint and ſet apart one Day in Seven, for thy more ſolemn Service, and the Concerns of our immortal Souls; I moſt humbly beſeech Thee, of thy infinite Mercy and Goodneſs, to make me unfeignedly thankful for thi

his ineſtimable Privilege; and to incline me vermore to delight in thy Sabbath, and to dedi-te it entirely to thoſe religious Ends and Exer-ſes for which it was inſtituted by Thee.

2.

Grant, I humbly pray Thee, that I may always teem it a Day ſacred to the ever-bleſſed Trinity; Memory of our Creation, Redemption, and anctification, by God the Father, the Son, nd the Holy Ghoſt: And that therefore, lay-ng aſide all Thoughts about my worldly Affairs, may conſcientiouſly employ it in Serving Thee, nd doing Good: In Works of Piety, Devotion, nd Charity; in Prayer, Praiſe, and holy Medi-ation.

3.

And ſince the Spiritual and Eternal Bleſſings, hich we Chriſtians on this Day commemorate, o wonderfully exceed all the Temporal Bleſſings ommemorated by the Jews; Oh! that our ove and Thankfulneſs, our Devotion and Zeal, ay likewiſe proportionably exceed theirs: that o by a due Obſervation of thy Sabbath here on arth, we may be fitted to keep an eternal Sab-ath with Thee hereafter in thy Heavenly ingdom.

4.

In a more particular manner, I implore the ſſiſtance of thy Holy Spirit, to diſpoſe and pre-are me for the devout Obſervation of the Lord's ay now approaching. Poſſeſs my Mind with wful Apprehenſions of thy adorable Excellen-ies; and with a grateful Senſe of thy innume-able Favours conferr'd upon me, and thy whole hurch. Make me to know and feel, how ami-ble thy Tabernacles are, O Thou Lord of Hoſts! hat my Soul may have a Deſire and Longing to nter into thy Courts, and my Heart and my leſh may rejoice in the Living God.

5.

5.

And vouchsafe, I beseech Thee, to assist m with thy Grace, to serve Thee acceptably, wit Reverence and godly Fear; to worship Thee i Spirit, and in Truth; to pray unto Thee with sincere and fervent Devotion; and to praise Thee and give Thee Thanks from the Ground of m Heart.

6.

And, O blessed Lord! who hast caused all hol Scriptures to be written for our Learning; gran that I may in such wise hear them, read, mark learn, and inwardly digest them; that thro' Pa tience and Comfort of thy holy Word, I ma embrace, and ever hold fast the blessed Hope o everlasting Life, which Thou hast given us i our Saviour Jesus Christ: To whom with The and the Holy Ghost, be all Honour and Glory World without End. *Amen.*

DEVOTIONS FOR THE Lord's Day.

SECT. I.

Devotions for the Morning.

I.

THUS ſaith the Lord unto *them* that keep my Sabbaths, and chuſe the Things that pleaſe me, and take hold of my Covenant;

That join themſelves to the Lord, to know Him, and to love the Name of the Lord, to be his Servants: Every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant;

Even them will I bring to my holy Mountain, and make them joyful in my Houſe of Prayer: their Burnt-Offerings and their Sacrifices ſhall be accepted upon my Altar; for my Houſe ſhall be called an Houſe of Prayer for all People.

Bleſſed

Bleſſed is the Man that keepeth the Sabbath from polluting it: and keepeth his Hand from doing any Evil, *Iſai.* lvi. 4, 6, 7, 2.

If thou turn away thy Foot from the Sabbath from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour Him, not doing thy own Way, nor finding thy own Pleaſure, nor ſpeaking thy own Words;

Then ſhalt thou delight thy ſelf in the Lord and I will cauſe thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath ſpoken it, *Iſai.* lviii. 13, 14.

A Prayer, conſiſting of preparatory Acts of Adoration, and devout Supplications for the Pardon of our Sins, and the Aſſiſtance of God's Holy Spirit.

I.

BLeſſing, Honour, Adoration and Praiſe, be unto Thee, O Almighty and moſt glorious Lord God! The high and holy One, who inhabiteſt Eternity; and art exalted infinitely above all Bleſſing and Praiſe!

Thou, even Thou art Lord alone! Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt; the Earth, and all Things that are therein; the Sea, and all that therein is! Thou preſerveſt them all, and the Hoſt of Heaven worſhippeth Thee!

Thouſand Thouſands miniſter unto Thee, Ten Thouſand times Ten Thouſand ſtand before Thee!

Angels, Arch-Angels, Cherubim, Seraphim, and all the Celeſtial Powers, to Thee continually do cry, Holy, holy, holy Lord God Almighty,

which

hich was, and is, and is to come! Thou art orthy, O Lord, to receive Glory, and Honour, d Power; for Thou haſt created all Things, d for thy Pleaſure they are and were created!

2.

Lord! What am I, defil'd Duſt and Aſhes! at I ſhould dare to lift up my Eyes unto Thee; fore whoſe glorious Majeſty, even thoſe pure and eſſed Spirits veil their Faces!

Pardon, I humbly beſeech Thee, my innumeble Tranſgreſſions of thy holy Laws, which ght juſtly cauſe Thee to ſhut thy merciful Ears ainſt all my Prayers, and to caſt me out of thy eſence for ever.

Pardon, O God, all the Sins I have been guilty in the *Courſe of my Life*; againſt Thee, my eighbour, or my ſelf, in Thought, Word, or eed: My Sins of Ignorance and Inadvertency, d my wilful preſumptuous Sins: Thoſe which ave done my ſelf; and thoſe which I have been y Way acceſſory to in others.

O Lord, pardon alſo the Iniquities of my *holy ings*: My Coldneſs, Wandrings, and Indevoti- in Prayer: My irreverent Behaviour in thy ouſe, and Wearineſs of thy Service: My Backardneſs to come to thy Holy Table: My comg thither at any time without due Preparation: nd my repeated Violations of the ſolemn Vows d Promiſes I have made at thy Altar.

O my God, pardon all my Abuſes of thy ercies, and the unworthy Returns I have made all thy Benefits.

Pardon, I beſeech Thee, my ſhameful Unfruitlneſs hitherto, under all the Means of Grace: nd make me more careful to improve all future pportunities; that as I grow in Years, I may ow in Grace; and the nearer I come to my nd, I may be the more fit for that pure and rfect Bliſs, which Thou haſt prepared for

thoſe

those that devoutly worſhip and ſerve Thee, the Glories of thy Kingdom.

3.

Aſſiſt me, I humbly pray Thee, in what I now about: Fill me with awful and affec Thoughts of thy Greatneſs, thy Holineſs, Wiſdom, Power, and Goodneſs; and with ſuc lively Senſe of my own Vileneſs and Wretch neſs; my manifold Neceſſities, and abſolute pendance upon Thee, as may make me humb lowly, fervent, and earneſt at the Throne of Grace; that ſo my Prayers and Praiſes come before Thee as the Incenſe, and the lift up of my Hands be a Morning Sacrifice, accep ble in thy Sight, through the Mediation of great High Prieſt, the Lord Jeſus Chr *Amen.*

II.

A Hymn for the Lord's Day.

1.

CHRIST our Paſſover is ſacrificed us;

Therefore let us keep the Feaſt; not with old Leaven, nor with the Leaven of Malice Wickedneſs; but with the unleavened Bread Sincerity and Truth, 1 *Cor.* v. 7, 8.

Chriſt being raiſed from the Dead, dieth more: Death hath no more Dominion o Him.

For in that He died, He died unto Sin on but in that He liveth, he liveth unto God.

Likewiſe reckon ye alſo your ſelves, to be d indeed unto Sin; but alive unto God, thro' J Chriſt our Lord, *Rom.* vi. 9, 10, 11.

Chriſt is riſen from the Dead, and become firſt Fruits of them that ſlept.

For ſince by Man came Death, by Man came al-
he Reſurrection of the Dead.
For as in Adam all die; even ſo in Chriſt ſhall
be made alive, 1 *Cor.* xv. 20, 21, 22.
f ye then be riſen with Chriſt, ſeek thoſe things
ich are above, where Chriſt ſitteth on the right
nd of God.
Set your Affections on things above; not on
ngs on the Earth.
For ye are dead, and your Life is hid with
riſt in God.
When Chriſt, who is our Life, ſhall appear;
n ſhall ye alſo appear with Him in Glory,
iii. 1,——4.
For to this End, Chriſt both died, and roſe, and
ived, that He might be Lord both of the Dead
l of the Living, *Rom.* xiv. 9.
Who is gone into Heaven, and is on the right
nd of God; Angels, and Authorities, and Pow-
,being made ſubject unto Him, 1 *Pet.* iii. 22.

2.

I was in the Spirit on the Lord's Day, and
ard a great Voice, as of a Trumpet,
Saying, I am Alpha and Omega, the firſt, and
laſt.
I am He that Liveth, and was Dead; and be-
ld I am alive for evermore, Amen; and have
Keys of Hell and of Death, *Rev.* i. 10, 11,
.
And there were great Voices in Heaven, ſay-
g, The Kingdoms of this World are become the
ngdoms of our Lord, and of his Chriſt; and
ſhall reign for ever and ever.
And the four and twenty Elders which ſat be-
re God upon their Seats, fell upon their Faces,
d worſhipped God,
Saying, We give Thee Thanks, O Lord God
mighty, who art, and waſt, and art to come;

becauſe Thou haſt taken to Thee thy great Po
er, and haſt reigned, *Rev.* xi. 15, 16, 17.

Hallelujah! Salvation to our God, who
teth upon the Throne, and to the Lam
Rev. vii. 10.

A general Thankſgiving.

1.

BLeſſed and glorious Lord God! the Creat
Preſerver, and Governour of all things!
Saviour and Deliverer, and continual Benefact
I acknowledge, I admire, and I adore thy infin
Excellencies and Perfections! and let all
Creatures in Heaven and Earth ſay, *Amen.*

2.

Bleſſed and hallowed be thy holy Name, for
thy Mercies over all thy Works; and parti
larly for thy wonderful Goodneſs and Lovi
kindneſs to the Children of Men: For creat
us after thy own Image, and appointing ſo gr
Variety of Creatures to miniſter to our u
For bleſſing us with fruitful Seaſons, and filli
our Hearts with Food and Gladneſs, and givi
us ſo richly all things to enjoy.

3.

More eſpecially, I render Thanks to Thee, m
gracious God, for all thy Bleſſings to my Frien
Relations, and Benefactors; and for the inn
merable Favours Thou haſt conferred upon
the moſt unworthy of thy Creatures: For
Being, and Preſervation; my Strength, a
Health; my Underſtanding, and Memory; a
all my Abilities of Mind and Body: For
watchful Care and Providence over me, ev
ſince I have been born; and for thy unweari
Patience and Long-ſuffering towards me, Day
ter Day: For defending me from all the Per
and Dangers of the Night paſt; and for brin

me in Health and Safety to the Beginning of
Day.

4.

ut above all; with Angels, and Arch-Angels,
all the Company of Heaven, and with thy
Church throughout the Earth, I laud and
nifie thy holy Name, for that moſt glorious
nifeſtation of thy incomprehenſible Goodneſs
Mercy, the Redemption of the World by
eternal Son of thy Love, Chriſt Jeſus! For
king a new Covenant with Mankind in Him;
for ſending Him in the Fulneſs of Time, to
liſh it by his Doctrine, and to ratifie it with
Blood; for the aſtoniſhing Powers of thy
y Spirit, to confirm it by Miracles; and for
Graces of that Spirit, exemplified in the
s and Deaths of Martyrs, and Saints innume-
e: For the miraculous Propagation and E-
liſhment of the Chriſtian Faith, by Methods
leekneſs and Patience; for thy gracious Pro-
, that the Gates of Hell ſhall never prevail a-
ſt it; and for the comfortable Pledges Thou
given us of the Performance of that Promiſe,
rotecting thy Church in all Ages, from the
ce of Perſecutors, and the Artifices of He-
ks.

5.

ore particularly, I bleſs and praiſe thy holy
e, for thy many diſtinguiſhing Favours
hſafed to us of this Church and Nation:
delivering us from thoſe groſs Errors and
rſtitions, that had once corrupted our moſt
Faith: For reſtoring to us the Truth and
licity of the Goſpel: And for ſtill preſerv-
o us the free and undiſturbed Profeſſion of
true Religion; and the invaluable Bleſſing
juſt and legal Government; notwithſtand-
the frequent Attempts that have been made,
ur reſtleſs Adverſaries, to ſubvert our Conſti-
n, both in Church and State.

6.

Lord, give us, and all Chriſtian People, Grace ſeriouſly to conſider, heartily to be thankful for conſcientiouſly to improve, and to walk worthy o thoſe ineſtimable Advantages we enjoy: that w who call our Selves Chriſtians, may be ſo muc more thy People in all holy Obedience, as Tho art ſo much more our God in the Diſtinctions o thy Bounty and Favour, than any others tha were ever called by thy Name. O vouchſafe t guide us evermore by the Counſel of thy Spiri and to advance us daily from Grace to Grac till Thou haſt made us meet to be received int Glory; for his ſake, who, through the Blood the everlaſting Covenant, hath purchaſed bot Grace and Glory for us, Jeſus Chriſt our onl Lord and Saviour. *Amen.*

III.

A Hymn in Praiſe of the Divine Grace a Goodneſs toward thoſe that ſincerely ſerve a truſt in Him.

GLory to God in the Higheſt, and on Ear Peace, Good-will towards Men, *Luk.* ii.

O Lord, how manifold are thy Works, in W dom haſt Thou made them all: The Earth full of thy Riches, *Pſal.* civ. 24.

Great and marvellous are thy Works, Lo God Almighty! Juſt and true are thy Wa Thou King of Saints!

Who ſhall not fear Thee, O Lord, and glor thy Name? for Thou only art holy: for Nations ſhall come and worſhip before Th for thy Judgments are made manifeſt, R xv. 3, 4.

The Lord's Name is praiſed from the ſing of the Sun, unto the going down of ſame.

The Lord is High above all Nations; and his Glory above the Heavens.

Who is like unto the Lord our God, that hath his Dwelling ſo high; and yet humbleth Himſelf to behold the things that are in Heaven and Earth! *Pſal.* cxiii. 3, 4, 5.

The Eyes of all wait upon Thee, O Lord: and Thou giveſt them their Meat in due Seaſon.

Thou openeſt thy Hand, and filleſt all things living with Plenteouſneſs, *Pſal.* cxlv. 15, 16.

Bleſſed is he that hath the God of Jacob for his Help; and whoſe Hope is in the Lord his God.

Who made Heaven and Earth, the Sea, and all that therein is; who keepeth his Promiſe for ever.

Who helpeth them to Right that ſuffer Wrong; who feedeth the Hungry.

The Lord looſeth Men out of Priſon: The Lord giveth Sight to the Blind.

The Lord helpeth them that are fallen: The Lord careth for the Righteous, *Pſal.* cxlvi. 4,—8.

The Way of the Lord is Strength to the Upright; the Righteous ſhall never be removed, *Job* x. 29, 30.

The Righteous alſo ſhall hold on his Way; and he that hath clean Hands ſhall be ſtronger and ſtronger, *Job* xvii. 9.

He ſhall pray unto God, and He ſhall be favourable unto him, and he ſhall ſee his Face with Joy: For He will render unto Man his Righteouſneſs, *Job* xxxiii. 26.

The Righteous alſo ſhall flouriſh like a Palm-Tree, and ſhall ſpread abroad like a Cedar in Libanus;

Such as be planted in the Houſe of the Lord, and flouriſh in the Courts of the Houſe of our God:

They alſo ſhall bring forth more Fruit in thei Age, and ſhall be fat and well-liking:

That they may ſhew how true the Lord m Strength is, and that there is no Unrighteouſ neſs in Him, *Pſal.* xcii. 11, —14.

Give Thanks, O Iſrael, unto God the Lor in the Congregations, from the Ground of th Heart.

Aſcribe ye the Power to God over Iſrael: Hi Worſhip and Strength is in the Clouds.

The Chariots of God are twenty Thouſand even Thouſands of Angels: and the Lord is a mong them, as in the holy Place of Sinai.

O God, Thou art terrible out of thy holy Pla ces! The God of Iſrael is He that givet Strength and Power unto his People: Bleſſed b God! *Pſal.* lxviii. 26, 34, 17, 35.

A general Interceſſion.

1.

ALmighty God, Maker of all Things, an Judge of all Men! Thou Fountain of Be ing and Bleſſedneſs! Extend thy Mercy and Com paſſion to all Mankind. O let the Sun of Righ teouſneſs ſhine forth with ſuch Power and Glor as may give Light to thoſe who ſit in Darknes and in the Shadow of Death, and ſhew them th Way to Life and Immortality.

2.

Call home thy once beloved People the Jews Take off the Veil from their Hearts; that the may know Him, of whom Moſes and the Prophet did write, to be the Meſſias and Saviour of th World: that ſo both Jew and Gentile may b brought to the Knowledge of the Lord Jeſus and to a Participation of all the Benefits of th new Covenant.

3.

Bleſs, O Lord, the Congregation of all Chriſtian People: Reform whatever is amiſs in the Belief or Life of every one who is called by that Sacred Name. Perfect Holineſs more and more in the Hearts of thy People; and unite them more and more one to another in thy Truth, and the Bond of Love and holy Converſation. Grant that all who profeſs the true Religion, may obey the Laws of their Heavenly Maſter, to the Honour of their Profeſſion, and their own eternal Happineſs.

4.

Deliver, O Lord, the Weſtern Churches from the miſerable Yoke of Papal Uſurpation; that Idolatry, Superſtition, and Cruelty, may be no longer ſupported by its Authority, nor the Commandments of Men enjoin'd as the Doctrine of Chriſt. And, O Thou God of Mercy and Compaſſion, deliver in thy good Time, the once glorious Churches of the Eaſt, now under the cruel Tyranny of Infidels: Comfort and ſupport them under all their Sufferings: Free them from their Temporal Servitude, and their more grievous Bondage of Ignorance and Error: And reſtore amongſt them that Purity of Doctrine, and Holineſs of Life, which were at firſt taught by the Apoſtles and Followers of Chriſt.

5.

Unite the Hearts of Princes and Paſtors, in that great Work of Advancing thy Kingdom in Righteouſneſs and Holineſs; that ſo the Mountain of the Lord's Houſe may be exalted, and all Nations flow into it. Bleſs all who ſeek the Peace of thy Jeruſalem: May Peace be within their Walls, and Plenteouſneſs within their Palaces; and may all that love her proſper.

6.

Preſerve this Nation from all Diſtreſs and Danger. O that theſe Iſlands may be Habitati-

ons of Righteouſneſs; ſeparated from the Pollutions of the World, and abounding in the Knowledge and Love of God.

7.

Bleſs, O Lord, with the beſt of thy Bleſſings, thy Servant GEORGE our King: Eſtabliſh his Throne in Righteouſneſs: Subdue all his Enemies: Let a divine Direction influence all his Reſolutions; that his Counſels may be wiſe, and his Undertakings ſucceſsful: Teach him to diſcern between the Righteous and the Wicked; to protect the one, and reform the other; that under his Government thy Laws may be obeyed; and Truth, Righteouſneſs, and Peace, be the Glory of our Land.

8.

O Father of Mercies, and God of all Comfort, ſupply all Orders and Conditions of Men with ſuch Aſſiſtances and Supports as are ſuitable to their ſeveral Places, Callings, Neceſſities, and Temptations.

9.

Succour and relieve all that are in Affliction. All thoſe eſpecially that ſuffer for the Teſtimony of a good Conſcience; viſit them, O gracious Lord, in their manifold Diſtreſſes; Thou knoweſt them, Thou ſeeſt them under all; O ſtay their Souls upon Thee; let their Lives be precious in thy Sight, and their Deaths right dear: Supply abundantly to their Souls the Want of thy holy Ordinances, ſo richly vouchſafed to us; and in thy good Time deliver them out of all their Troubles.

10.

Reward, I beſeech Thee, all my Benefactors, and forgive my Enemies, Perſecutors, and Slanderers: Return a Hundred-fold into the Boſom of all thoſe who offer up Prayers to thy Majeſty in my behalf; bleſs them, good Lord, and all that belong to them.

11

11.

Finally, I implore thy Bleſſing upon my ——— nd all my Relations, Friends, and Neighbours; pon the ——— committed to my Charge; and pon all others, whom I am more particularly ound to pray for, and thoſe more eſpecially who eſire my Prayers: Let thy Fatherly Hand, I beech Thee, ever be over them; let thy Holy pirit ever be with them; and ſo lead them in he Knowledge and Obedience of thy Word, that n the End they may obtain everlaſting Life; hro' the Merits and Mediation of our Lord Jeus Chriſt; in whoſe moſt bleſſed Name and Words, I further pray,

Our Father which art in Heaven, &c.

12.

Now the God of Peace, that brought again from he Dead our Lord Jeſus Chriſt, that great Shepherd f the Sheep, through the Blood of the everlaſting Covenant, make us perfect in every good Work, to do is Will; working in us that which is well-pleaſing n his Sight, through Jeſus Chriſt; to whom be Glory or ever and ever. Amen. *Heb.* xiii. 20, 21.

IV.

A Pſalm and Prayer to be uſed juſt before we go to Church.

1.

1. O How amiable are thy Tabernacles, O Lord of Hoſts!

2. My Soul hath a Deſire and Longing to enter into the Courts of the Lord: My Fleſh and my Heart rejoice in the Living God, *Pſal.* lxxxiv. 1, 2.

3. One thing have I deſired of the Lord, that

I will look after, that I may dwell in the Houſe of the Lord all the Days of my Life, to behold the fair Beauty of the Lord, and to enquire in his Temple, *Pſal.* xxvii. 4.

4. For one Day in thy Courts is better than a Thouſand.

5. I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tents of Ungodlineſs.

6. For the Lord God is a Light and Defence: The Lord will give Grace and Worſhip; and no good Thing ſhall he with-hold from them that live a godly Life, *Pſal.* lxxxiv. 10, 11, 12.

7. The Secret of the Lord is with them that fear Him; and He will ſhew them his Covenant, *Pſal.* xxv. 14.

8. O Lord God of Hoſts! Bleſſed is the Man that putteth his Truſt in Thee, *Pſal.* lxxxiv. 13.

9. Bleſſed is the Man whom Thou chuſeſt, and receiveſt unto Thee: He ſhall dwell in thy Courts, and ſhall be ſatisfied with the Pleaſures of thy Houſe, even of thy holy Temple, *Pſal.* lxv. 4.

2.

1. As the Hart panteth after the Water-brooks, ſo panteth my Soul after Thee, O God.

2. My Soul thirſteth for God, for the Living God: When ſhall I come and appear before God? *Pſal.* xlii. 1, 2.

3. O ſend out thy Light and thy Truth: let them lead me, let them bring me to thy holy Hill, and to thy Tabernacle.

4. Then will I go unto the Altar of God, unto God, my exceeding Joy: Yea, I will praiſe Thee, O God, my God, *Pſal.* xliii. 3, 4.

5. I will worſhip towards thy holy Temple, and praiſe thy Name, for thy Loving-kindneſs, and

nd for thy Truth: For Thou haſt magnified hy Word above all thy Name, *Pſal.* cxxxviii. 2.

6. Open me the Gates of Righteouſneſs, that may go into them, and give Thanks unto the Lord.

7. This is the Gate of the Lord; the Righteous hall enter into it.

8. Help me now, O Lord; O Lord, ſend us ow Proſperity, *Pſal.* cxviii. 19, 20, 25.

9. Let thy Prieſts be clothed with Righteouſneſs, and thy Saints ſing with Joyfulneſs, *Pſal.* xxxii. 9.

10. And let all them that put their Truſt in Thee rejoice: They ſhall ever be giving of Thanks, becauſe Thou defendeſt them: they hat love thy Name, ſhall be joyful in Thee.

11. For Thou, Lord, wilt give thy Bleſſing o the Righteous, and with thy favourable Kindneſs wilt Thou defend Him as with a Shield, *Pſal.* v. 12, 13.

1:

O Heavenly Father, Author and Giver of every good Gift! I humbly beſeech Thee, of hy Divine Goodneſs, to ſend thy Grace unto me, nd to all thy People; that we may worſhip and erve Thee acceptably in the holy Offices of this Day.

2.

Be preſent, O God, in all the Aſſemblies of hy Servants, who ſhall meet together in thy Name, for the Offering up the Sacrifice of Prayr and Thankſgiving; for hearing thy holy Word, and celebrating thy Sacraments.

3.

Teach us to pray with that awful Reverence, nd lowly Submiſſion both of our Souls and Bodies; with that fixedneſs of Thought, and ferwency of Affection, which become indigent, helpleſs, ſinful Creatures, addreſſing themſelves to the Throne of their Maker and Benefactor, the ſupreme Lord and Judge of all the World.

4.

4.

Compoſe us, I beſeech Thee, into a devout and heavenly Temper of Mind: Lift up our Hearts: Quicken our Deſires: Increaſe our Faith: and give us ſuch a lively Taſt of the Pleaſures of thy Houſe, that we may delight in thy Ordinances and know, and feel, that one Day in thy Courts is better than a Thouſand elſewhere.

5.

Help us to praiſe Thee with joyful Lips, and with Hearts deeply ſenſible of thy adorable Excellencies, and unfeignedly thankful for thy innumerable Benefits.

6.

Incline us to hear thy Word with Attention and to receive it with Meekneſs, and Gladneſs of Heart; that through thy Bleſſing, it may be an effectual Means of Increaſing in us thy manifold Gifts of Grace; the Spirit of Wiſdom and Understanding; the Spirit of Counſel and ghoſtly Strength; the Spirit of Knowledge and true Godlineſs; and the Spirit of thy holy Fear and Love

7.

Prepare the Hearts of all thoſe who ſhall meet at thy Holy Table, to Feaſt upon the Body and Blood of thy beloved Son. Help us to approach thoſe holy Myſteries with ſuch Humility and Contrition, Faith and Devotion, Love and Thankfulneſs; that *we* may worthily Commemorate the wonderful Love of our Saviour Chriſt in Dying for us, and be made Partakers of all the Bleſſings which by his precious Blood-ſhedding He hath obtained to us.

If there be no Communion, inſtead of [we] *and* [us] *ſay* [they] *and* [them].

8.

*** Send down a double Portion of thy Spirit upon all thoſe whom Thou haſt ſet apart to miniſter in holy Things; that they may do

with clean Hands, and pure Hearts; with a becoming Zeal, and moving Devotion; ſuch as may not only ſuit with the Sacredneſs of their Character, but be a Pattern and ſtrong Incitement to the Piety of others. Work in them and us, ſincere Reſolutions to dedicate our ſelves entirely to thy Obedience and Service.

And, O Lord, do Thou conſecrate us both in Soul and Body, to be holy Temples to thy Self; that Thou dwelling in our Hearts by Faith and Love, we may be cleanſed from all ſinful Affections, and devoutly given to ſerve Thee in good Works, to the Glory of thy bleſſed Name, and our own everlaſting Salvation, through Jeſus Chriſt our Lord; to whom with Thee, and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

*** Send down a double Portion of thy Spirit upon all thoſe whom Thou haſt ſet apart to miniſter in holy Things, and upon me alſo, the Unworthieſt of them all; that we may do it with clean Hands, and pure Hearts; with a becoming Zeal, and moving Devotion, ſuch as may not only ſuit with the Sacredneſs of our Character, but be a Pattern and ſtrong Incitement to the Piety of others. Work in us, and in all thy People, ſincere Reſolutions to dedicate our ſelves entirely to thy Obedience and Service.

And, O Lord, do Thou conſecrate us, *&c.*

V.

A Pſalm and Prayer to be uſed juſt after we are returned from Morning Service.

1.

1. HOW excellent is thy Loving-kindneſs, O God! therefore the Children of Men put their Truſt under the Shadow of thy Wings. *Pſal.* xxxvi. 7.

2. Gracious is the Lord, and Righteous; yea our God is merciful, *Pſal.* cxvi. 5.

3. The Works of the Lord are great, ſought out of all them that have Pleaſure therein.

4. The merciful and gracious Lord hath ſo done his marvellous Works, that they ought to be had in Remembrance, *Pſal.* cxi. 2, 4.

5. O that Men would praiſe the Lord for his Goodneſs, and for his wonderful Works to the Children of Men!

6. That they would exalt Him alſo in the Congregation; and praiſe Him in the Aſſembly of the Elders, *Pſal.* cvii. 31, 32.

7. As for me, I will come into thine Houſe in the Multitude of thy tender Mercies, and in thy Fear will I worſhip toward thy holy Temple. *Pſal.* v. 7.

8. My Praiſe ſhall be of Thee in the great Congregation: I will pay my Vows before them that fear Him, *Pſal.* xxii. 22, 25.

9. I will be glad and rejoice in Thee, I will ſing Praiſe to thy Name, O Thou moſt High.

10. That I may ſhew all thy Praiſe in the Gates of the Daughter of Sion, I will rejoice in thy Salvation, *Pſal.* ix. 2, 14.

2. With

2.

1. With my whole Heart have I ſought Thee: let me not wander from thy Commandments.
2. Thy Words have I hid in mine Heart; that I might not ſin againſt Thee.
3. Stabliſh thy Word in thy Servant, who is devoted to thy Fear.
4. Make me to go in the Path of thy Commandments; for therein is my Delight, *Pſal.* cxix. 10, 11, 38, 35.
5. I have declared thy Faithfulneſs, and thy Salvation: I have not concealed thy Loving-kindneſs from the great Congregation.
6. With-hold not Thou thy tender Mercies from me, O Lord: Let thy Loving-kindneſs and thy Truth ever preſerve me.
7. And let all thoſe that ſeek Thee, be glad and rejoice in Thee: Let ſuch as Love thy Salvation, ſay continually, The Lord be praiſed, *Pſal.* xl. 10, 11, 16.

1.

I Render Thee moſt humble and hearty Thanks, O holy and merciful Father, that (notwithſtanding my great Sinfulneſs and Unworthineſs,) Thou haſt again admitted me into thy hŏly Temple, to worſhip and praiſe Thee in the Congregation of thy Saints.

2.

Forgive, I humbly beſeech Thee, whatever Thou haſt ſeen amiſs in me, or any of thy Servants: And grant that the Prayers and Thankſgivings which we have now offered up to thy Divine Majeſty, in the Name of our common Redeemer, may be preſented by Him acceptable to Thee.

3. Ena-

3.

Enable us faithfully to apply the Repr and Inſtructions we have heard this Morning the Increaſe of our Knowledge, and the Ame ment of our Lives. And may the whole Chu Militant, always ſo ſanctifie theſe thy holy D that its State Triumphant may be haſten'd, w thy Saints ſhall enjoy an eternal Sabbath of R and Glory. *Amen.*

SECT. II.

Devotions to be uſed ſome time in Afternoon.

The reſpective Acts and Operations of each P ſon in the ever-bleſſed Trinity, towards Accompliſhment of Man's Redemption.

1.

God the Father ſent his only begotten Son into World, to die for our Sins: and having raiſed H from the Dead, He exalted Him to be a Pri and a Saviour; and to be the Head over all Th to the Church.

BLeſſed be the God and Father of our L Jeſus Chriſt, who hath bleſſed us with ſpiritual Bleſſings in heavenly Places in Chriſt.

According as He hath choſen us in Him, fore the Foundation of the World, that we ſho be holy, and without Blame before Him Love.

Having predeſtinated us unto the Adoption Children, by Jeſus Chriſt, to Himſelf, accord to the good Pleaſure of his Will;

To the Praiſe of the Glory of his Grace, where-
He hath made us accepted in the Beloved;
That in the Diſpenſation of the Fulneſs of
mes, He might gather together in one, all
ings in Chriſt, both which are in Heaven, and
ich are on Earth, even in Him, *Eph.* i. 3,
–6, 10.
Therefore, if any Man be in Chriſt, he is a new
eature: Old things are paſs'd away; behold,
things are become new.
And all things are of God, who hath reconciled
o Himſelf by Jeſus Chriſt.
For God was in Chriſt, reconciling the World
o Himſelf, not imputing their Treſpaſſes unto
m, 2 *Cor.* v. 17, 18, 19.
But when the Fulneſs of Time was come, God
t forth his Son, made of a Woman, made under
Law,
To redeem them that were under the Law,
t we might receive the Adoption of Sons,
. iv. 4, 5.
In this was manifeſted the Love of God towards
because that God ſent his only-begotten Son
o the World, that we might live through
m.
Herein is Love; not that we loved God, but
t He loved us, and ſent his Son to be the Pro-
iation for our Sins, 1 *Joh.* iv. 9, 10.
Him being deliver'd by the determinate Coun-
and Foreknowledge of God, and by wicked
Hands crucified and ſlain,
God hath raiſed up, having looſed the Pains of
ath, becauſe it was not poſſible that He ſhould
holden of it, *Act.* ii. 23, 24.
And hath ſet Him at his own right Hand, in the
avenly Places,
Far above all Principalities, and Power, and
ght, and Dominion, and every Name that
amed, not only in this World, but alſo in that
ich is to come:

And hath put all things under his Feet, and gave Him to be the Head over all things to the Church, *Eph.* i. 20, 21, 22.

2.

God the Son came down from Heaven, and took our Nature upon Him, and ſuffered Death upon the Croſs for our Redemption: And being ſat down on the right Hand of the Father, He for ever lives to make Interceſſion for us.

The Word was made Fleſh, and dwelt among us, full of Grace and Truth, *Joh.* i. 14.

Who being in the Form of God, thought it no Robbery to be equal with God;

But made Himſelf of no Reputation, and took upon Him the Form of a Servant, and was made in the Likeneſs of Men;

And being found in Faſhion as a Man, He humbled Himſelf, and became obedient unto Death, even the Death of the Croſs, *Phil.* ii. 6, 7, 8.

That through Death, He might deſtroy him that had the Power of Death, that is, the Devil;

And deliver them, who, through the Fear of Death, were all their Life-time ſubject to Bondage.

For verily He took not on Him the Nature of Angels; but He took on Him the Seed of Abraham.

And was made like unto his Brethren, that He might be a merciful and faithful High Prieſt in things pertaining to God, to make Reconciliation for the Sins of the People, *Heb.* ii. 14, — 17.

And for this Cauſe, He is the Mediator of the New-Teſtament, that by means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called might

night receive the Promiſe of Eternal Inheri-
tance, *Heb.* ix. 15.

For all the Promiſes of God, in Him are Yea,
nd in Him Amen, to the Glory of God, 2
Cor. i. 20.

Therefore, being juſtified by Faith, we have
Peace with God, through our Lord Jeſus Chriſt,
Rom. v. 1.

Who was delivered for our Offences, and
aiſed again for our Juſtification, *Rom.* iv. 25.

For it is not poſſible that the Blood of Bulls,
nd of Goats, ſhould take away Sin:

Wherefore when He cometh into the World,
He ſaith, Sacrifice and Offering thou wouldeſt
ot; but a Body haſt Thou prepared me.

Then ſaid I, Lo I come to do thy Will, O
God;

By the which Will we are ſanctified, through
he Offering of the Body of Jeſus Chriſt once for
ll, *Heb.* x. 4, 5, 9, 10.

By whom alſo we have acceſs by Faith, into
his Grace, wherein we ſtand, and rejoice in Hope
f the Glory of God, *Rom.* v. 2.

Who is he then that condemneth? It is Chriſt
hat died, yea rather, is riſen again; who is even
t the right Hand of God, who alſo maketh Inter-
ſſion for us, *Rom.* viii. 34.

For this Man, after He had offered one Sacri-
ce for Sin, for ever ſat down on the right Hand
f God:

For by one Offering, He hath perfected for e-
er them that are ſanctified, *Heb.* x. 12, 14.

Wherefore, as by one Man Sin entred into the
World, and Death by Sin, and ſo Death paſſed up-
n all Men, for that all have ſinn'd:

Even ſo, by the Righteouſneſs of one, the free
ift came upon all Men, unto Juſtification of Life.

For as by one Man's Diſobedience, many were
ade Sinners; ſo by the Obedience of one, ſhall
any be made Righteous:

That as Sin hath reigned unto Death; even ſo might Grace reign through Righteouſneſs unto eternal Life, through Jeſus Chriſt our Lord. *Rom.* v. 12, 18, 19, 21.

3.

God the Holy Ghoſt beſtowed miraculous Gifts on the Apoſtles, to fit them to convert the World to Chriſtianity: And ſtill continues to confer ſuch Gifts and Graces on all Chriſtian Believers, as are neceſſary to guide them into the Knowledge, and to diſpoſe and enable to the Practice of thoſe Duties which God hath made the Condition of Eternal Salvation.

Now when Jeſus knew that He ſhould depart out of this World unto the Father, having loved his own that were in the World, He loved them unto the End, *Joh.* xiii. 1.

And He ſaid unto them, I will not leave you Comfortleſs:

But I will pray the Father, and He ſhall ſend you another Comforter, that He may abide with you for ever; even the Spirit of Truth, whom the World cannot receive, neither knoweth Him. But ye know Him, for He dwelleth in you, and ſhall be with you.

And the Comforter, the Holy Ghoſt, whom the Father will ſend in my Name, He ſhall teach you all Things, and bring all Things to your remembrance, whatſoever I have ſaid unto you, *Joh.* xiv. 18, 16, 17, 26.

Wherefore when He aſcended up on high, He led Captivity Captive, and gave Gifts unto Men.

And He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers;

F

For the Perfecting of the Saints, for the Work of the Miniſtry, for the the Edifying of the Body of Chriſt;

Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt, *Eph.* iv. 8, 11, 12, 13.

For as the Body is one, and hath many Members, and all the Members of that one Body being many, are one Body; ſo alſo is Chriſt:

For by one Spirit are we all baptized into one Body, and have all been made to drink into one Spirit, 1 *Cor.* xii. 12, 13.

We our ſelves were ſometime fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another.

But after that the Kindneſs and Love of God our Saviour towards Man appeared;

Not by Works of Righteouſneſs which we have done, but according to his Mercy He ſaved us, by the Waſhing of Regeneration, and renewing of the Holy Ghoſt, *Tit.* iii. 3, 4, 5.

For God hath from the Beginning choſen us to Salvation, thro' Sanctification of the Spirit, and belief of the Goſpel, 2 *Theſſ.* ii. 13.

And hath alſo ſealed us, and given us the Earneſt of the Spirit in our Hearts, 2 *Cor.* i. 22.

Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, *Abba*, Father, *Gal.* iv. 6.

And the Spirit it ſelf beareth witneſs with our Spirit, that we are the Children of God, *Rom.* viii. 16.

Now if any Man hath not the Spirit of Chriſt, he is none of his.

But if the Spirit of Him that raiſed up Jeſus from the Dead, dwell in you; He that raiſed up Chriſt from the Dead, ſhall quicken your mortal Bodies, by his Spirit that dwelleth in you.

For as many as are led by the Spirit of God, they are the Sons of God, *Rom.* viii. 9, 11, 14.

This I say then, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh.

If we live in the Spirit, let us also walk in the Spirit.

Now the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith,

Meekness, Temperance, *Gal.* v. 16, 25, 22, 23.

I beseech you therefore, that you walk worthy of the Vocation wherewith ye are called,

With all Lowliness and Meekness, with Long-suffering, forbearing one another in Love;

Endeavouring to keep the Unity of the Spirit in the Bond of Peace.

Let no corrupt Communication come out of your Mouth, but that which is good, to the Use of Edifying:

And grieve not the Holy Spirit of God, whereby ye are sealed unto the Day of Redemption, *Eph.* iv. 1, 2, 3, 29, 30.

A Thanksgiving and Prayer to the Holy Trinity.

1.

ETernally blessed, and infinitely glorious God! Father, Son, and Holy Ghost! I prostrate my self before the Throne of thy Majesty, most heartily desiring, with all the Saints on Earth, and with all the Angels of Heaven, to adore and magnifie thy incomprehensible Perfections, and to return my sincerest Thanks for thy innumerable Benefits.

2.

Glory be to God in the Highest! the Creator and Lord of Heaven and Earth, the Preserver of all Things, the Father of Mercies! who so lov-

ed

d Mankind, as to ſend his only-begotten Son in- the World, to redeem us from Sin and Miſery, nd to purchaſe for us everlaſting Life.

Vouchſafe, O my God, to repreſent thy Self, nd all the glorious Excellencies of thy Nature, nd all the aſtoniſhing Teſtimonies of thy Love, o powerfully to my Soul, that I may ſeriouſly re- erence Thee, unfeignedly love Thee, and wor- hily praiſe Thee; rejoice in Thee inceſſantly, ruſt in Thee heartily, adhere to Thee conſtant- y, and ſerve Thee devoutly all the Days of y Life.

3.

Glory be to the eternal Son of God, who for ur ſakes was made Man, and dwelt among us, nd died for us: Who purged away our Sins by he Sacrifice of Himſelf, and hath given his Bo- y and Blood to be our ſpiritual Food and Su- enance.

Glorious Things are ſpoken of Thee, O Jeſus, Thou Lover of Souls! the Image of the inviſible God! the Light of the World! the Lamb of God, that takes away Sin! our great High Prieſt, who art ſet down on the right Hand of the Ma- eſty on High; and who appeareſt in the Pre- ence of God for us; and art our Advocate with the Father! who alſo ſhalt come again with Glory to judge both the Quick and the Dead; and hy Kingdom ſhall have no End!

O bleſſed Jeſus! I acknowledge Thee to be the Lord, the Holy one of God! I adore and wor- hip Thee! I humbly own thy Sovereign Autho- rity, and vow everlaſting Obedience to thy Will nd Pleaſure! I heartily receive thy Goſpel, and m ſtedfaſtly purpoſed to walk worthy of it! I ook for all Bleſſings through thy Hand a- one, who haſt all Power in Heaven and Earth.

Out of thy Fulneſs, O moſt gracious Lord, let me receive Grace for Grace; Humility, Meekneſs, Purity, Holineſs, and univerſal Charity: Reverence and Conſtancy in Devotion: Attentiveneſs and Recollection of Mind in Hearing thy Word: Patience in Waiting upon Thee: Weanedneſs from the World: Reſignation to thy holy Will, and Contentedneſs in all Conditions, Sincerity and uprightneſs of Heart towards Thee, my God, and towards all Men.

4.

Glory be to the Holy Spirit of the Father, and of the Son! who regenerates and ſanctifies us, and unites us unto Chriſt! Who illuminates our Underſtandings, and diſpoſes our Wills! Who helps our Infirmities, fortifies us againſt Temptations, and enables us to fulfil our Duty! Who directs us in our Doubts, comforts us in our Afflictions, ſupports us in our Troubles, and (in ſuch Caſes as He ſees needful for us) imprints on our Souls ſuch an inward Senſe and Aſſurance of God's Favour, as makes us entirely ſatisfied of our future everlaſting Salvation.

Bleſſed Spirit! Pardon, I beſeech Thee, my Rebellings againſt Thee, my Grievings of Thee: Be not provoked to leave my Soul deſtitute of thy heavenly Influence: Graciouſly aſſiſt me; and make me meekly attentive, and readily obedient to all thy holy Inſpirations: Cheriſh and increaſe any good Motions Thou haſt this Day wrought in me towards a more compleat Participation of the Divine Nature: And ſo ſanctifie me throughout, that my whole Spirit, Soul and Body, may be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt.

5.

O Father of Mercies! Grant, I humbly pray Thee, that nothing in this World may ever be able to ſeparate me from a State of Favour, and Communion with Thee, and with thy Son Jeſus Chriſt

Chriſt, through the Preparations of the Spirit of Holineſs. Thy Favour, O Lord, is better than Life; and the Communications of thy Spirit, more to be deſired than all worldly Treaſure: Thy Service is perfect freedom; thy Laws the moſt wiſe Directions of humane Life, and the ſure Paths to eternal Bliſs: O vouchſafe to ſtrengthen, eſtabliſh, and ſettle me in the Practice of them for ever; that being, through thy Grace, faithful unto Death, I may, through thy Mercy, attain everlaſting Life, thro' Jeſus Chriſt our only Mediator and Advocate. *Amen.*

6.

Now the God of our Lord Jeſus Chriſt, the Father of Glory, give unto us the Spirit of Wiſdom and Revelation in the Knowledge of Him; that the Eyes of our Underſtanding being enlightened, we may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints; and what the exceeding Greatneſs of his Power to us-ward who believe, according to the Working of his mighty Power; which He wrought in Chriſt, when He raiſed Him from the Dead, and ſet Him on his own right-Hand in the Heavenly Places; far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come, Eph. i. 17, —— 21.

SECT.

SECT. III.

Devotions for the Evening.

I.

Queſtions proper to put to our Selves in our Retirement for Devotion, on the Evening of the Lord's-Day.

1.

O My Soul! What account canſt thou give of the Day paſt?

Have I conſider'd it as a Day ſet apart, by the expreſs Command of God, for his more immediate Worſhip and Service?

Have I religiouſly obſerved it, in keeping it holy to thoſe Ends for which it was ſanctified by God? By attending the Publick Service of the Church? And by employing my ſelf in Reading and Hearing his holy Word; in Prayer and Meditation, and good Diſcourſe? Not ſeeking my own Pleaſure, nor doing my own Works?

2.

Have I offer'd up my *Prayers* with ſuitable Apprehenſions of God's adorable Majeſty, and a becoming Senſe of my Dependance and Wretchedneſs? And with ſuch Humility and Seriouſneſs; ſuch Faith and Fervency, as are neceſſary to entitle our Devotions to the Divine Acceptance?

In my Acts of *Praiſe* and *Thankſgiving*; have I endeavoured to affect my Heart with a lively Senſe of the innumerable Mercies and Favours both

oth Temporal and Spiritual, which God has ouchſafed to me, and his whole Church? And ſpecially of that wonderful Inſtance of his Love nd Condeſcenſion, in Redeeming a whole World f Sinners from the Guilt and Power of Sin, by he Sufferings and Death of his only-begotten Son eſus Chriſt; and in granting us, through Him, he Means of Grace, and the Hope of ever-aſting Glory?

Am I ready to expreſs my Thankfulneſs to God, not only in Word, but in a ſincere Obedi-nce to all his Commandments; and by making ny ſelf as uſeful and ſerviceable in the World s I can, in doing all the Good I ſhall be able, to ny Fellow-Creatures?

3.

Have I *received his holy Word*, not as the Word f Men, but as it is in Truth, the Word of God, hich effectually worketh in them that believe?

Have I diligently attended to the Promiſes and hreatnings it contains, ſo as to be prevail'd up-n thereby to enter into a firm Reſolution of Go-erning my ſelf according to its moſt holy Pre-epts?

Am I ſincerely deſirous and reſolv'd to do what n me lies, that the Word of God may dwell in e richly, ſo as to make me fruitful in all ood Works?

4.

[Have I not cauſeleſly *neglected* an Opportunity o receive the Lord's Supper? *Or*,

Have I received *worthily*? With true Repen-nce for all my former Sins, and a ſtedfaſt Pur-oſe and Reſolution of Amendment? With a rm Belief of the Merit and Efficacy of Chriſt's eath, and an humble Aſſurance that all the gra-

cious

cious Promiſes God has been pleaſed to make t
penitent Sinners, thro' Chriſt, will, upon m
Repentance and Faith, be effectually made goo
to me in particular? With a grateful Senſe an
Remembrance of Chriſt's wonderful Love? An
with a ſincere and cordial Love and Good-wi
to all Mankind for his ſake?

Am I ſeriouſly reſolved to fulfil the ſolem
Vow I have this Day made, to lead the reſt
my Life anſwerably to the Engagements of th
Chriſtian Covenant; the ineſtimable Privileg
of which, God, of his abundant Mercy, ha
vouchſafed to ſeal to me anew in this bleſſ
Sacrament?

5.

Have I offer'd up all my Services in the Nam
of Chriſt, ſo as to depend wholly upon h
Merits and Satisfaction; and to hope for A
ceptance with God, only through Him, and n
for any Merit of my own?

Do I long for a more entire Conformity
God; and a more intimate and uninterrupt
Communion with Him?

II.

A PSALM.

1.

1. O Lord, our Governour, how excellent
thy Name in all the World! Thou th
haſt ſet thy Glory above the Heavens, P
viii. 1.

2. All thy Works praiſe Thee, O Lord, a
thy Saints ſhall bleſs Thee.

3. Th

3. They ſhall ſpeak of the Glory of thy Kingdom, and talk of thy Power:

4. To make known to the Sons of Men his mighty Acts, and the glorious Majeſty of his Kingdom.

5. The Lord is nigh unto all thoſe that call upon Him; to all that call upon Him in Truth.

6. He will fulfil the Deſires of them that fear Him: He alſo will hear their Cry, and will ſave them, *Pſal.* cxlv. 10, 11, 12, 18, 19.

7. Rejoice in the Lord, O ye Righteous, and give Thanks at the Remembrance of his Holineſs, *Pſal.* xcvii. 12.

8. O Praiſe the Lord of Heaven: Praiſe Him in the Height.

9. Praiſe Him all ye Angels of His: Praiſe Him all ye his Hoſts.

10. O praiſe the Lord; for it is a good thing to ſing Praiſes unto our God; yea, a joyful and pleaſant thing it is to be thankful, *Pſal.* cxlvii. 1.

11. Let every Thing that hath Breath, praiſe the Lord, *Pſal.* cl. 6.

2.

1. I love the Lord, becauſe He hath heard my Voice, and my Supplications.

2. Becauſe He hath inclined his Ear unto me, therefore will I call upon Him as long as I live, *Pſal.* cxvi. 1, 2.

3. The Lord is my Strength, and my Song; and is become my Salvation.

4. The Voice of Joy and Health is in the Dwellings of the Righteous: The right Hand of the Lord bringeth mighty Things to paſs.

5. I ſhall not die, but live; and declare the Works of the Lord, *Pſal.* cxviii. 14, 15, 17.

6. I will abide in thy Tabernacle for ever: I will truſt under the Covert of thy Wings.

7. For Thou, O Lord, haſt heard my Vows: Thou haſt given me the Heritage of thoſe that fear thy Name, *Pſal.* lxi. 4, 5.

8.

8. Praiſed be God, who hath not caſt out my Prayer, nor turned his Mercy from me, *Pſal.* lxvi. 18.

9. I will ſing unto the Lord; becauſe He hath dealt bountifully with me, *Pſal.* xiii. 6.

3.

1. Thou art my Portion, O Lord; I have ſaid that I will keep thy Word.

2. I intreated thy Favour with my whole Heart: Be merciful unto me according to thy Word.

3. I will never forget thy Precepts; for with them Thou haſt quickened me.

4. I have ſworn, and I will perform it, that I will keep thy righteous Judgments, *Pſal.* cxix. 57, 58, 93, 106.

5. Thy Vows are upon me, O God: I will render Praiſe unto Thee, *Pſal.* lv. 12.

6. Seven times a Day will I praiſe Thee, becauſe of thy righteous Judgments, *Pſal.* cxix. 164.

7. Bleſſed are they that dwell in thy Houſe; they will be always praiſing Thee, *Pſal.* lxxxiv. 4.

8. Bleſſed is the Man whoſe ſtrength is in Thee; in whoſe Heart are thy Ways, *Pſal.* lxxxiv. 5.

9. The Lord will perfect that which concerneth me: Thy Mercy, O Lord, endureth for ever; forſake not the Work of thy own Hands, *Pſal.* cxxxviii. 8.

III.

An Evening Prayer for the Lord's Day.

1.

BLeſſing, Honour, Adoration, and Praiſe, be unto Thee, O Almighty and moſt Glorious Lord

Lord God! the High and Holy One, who inhabiteſt Eternity, and art exalted infinitely above all Bleſſing and Praiſe!

Thou, even Thou art Lord alone! Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt! the Earth, and all things that are therein; the Sea, and all that therein is! Thou preſerveſt them all, and the Hoſt of Heaven worſhippeth Thee!

Thouſand Thouſands miniſter unto Thee! Ten Thouſand Times Ten Thouſand ſtand before Thee.

Angels, Arch-Angels, Cherubim, Seraphim, and all the Celeſtial Powers, to Thee continually do cry, Holy, holy, holy, Lord God Almighty! which was, and is, and is to come! Thou art worthy, O Lord, to receive Glory, and Honour, and Power! for Thou haſt created all Things; and for thy Pleaſure they are and were created!

2.

Lord! what am I, defiled Duſt and Aſhes! that I ſhould be permitted to join with that glorious Company above, in Adoring, Praiſing, and Magnifying Thee, the great King of Heaven and Earth! the Eternal God, of incomprehenſible Majeſty!

How can I ſufficiently admire and extol thy wonderful Goodneſs and Condeſcenſion; who haſt not only endowed me with a Capacity for ſo bleſſed a Fellowſhip; but haſt been graciouſly pleaſed to make that my indiſpenſible Duty, which is the higheſt Privilege and Happineſs that even Angels and glorified Saints are capable of!

O that I could but imitate *them* in their unwearied Zeal to thy Service! that when I am attending upon the delightful Employment of Heaven, I could but feel in my ſelf that heavenly Fervour and Alacrity wherewith the bleſſed Angels of thy Preſence are inſpired!

3. But

3.

But ſince this is a Degree of Perfection to wonderful and excellent for me, and what I ma not hope to attain unto, in my preſent State o Weakneſs and Mortality; I humbly beg of th Majeſty, that Thou wouldeſt mercifully pardo the Infirmities of thy Servant; and accept m ſincere Endeavours to ſerve Thee in the be manner that I can; though even the beſt of m Services will ſtill be infinitely unworthy of th Acceptance.

And this (bleſſed be thy Divine Goodneſs) what Thou haſt aſſured me, that Thou art read to do: For Thou haſt reveal'd thy Self to be God, Merciful, and Gracious, Long-ſuffering, an of great Kindneſs, forgiving Iniquity, Tranſgre ſion, and Sin; and always ready to hear th Prayers, and fulfil the Deſires of them that ca upon Thee in Truth, and ſerve Thee with an u right Heart.

4.

But wo is me! my Conſcience teſtifies again me, that I have not been ſo careful as I ought, ſecure to my Self an Intereſt in theſe thy bleſſ Attributes. I have not ſerved Thee with th Purity and Sincerity, with that Zeal and Ferve cy, that I might have done. I have been too car leſs and negligent in my Performance of the mo ſolemn Duties of Religion. How often have entred thy Sanctuary with an impure and unha lowed Heart; and attended upon thy ſacred O dinances without due Reverence and Devotion How heedleſs and unattentive have I frequent been in Hearing thy Word? How cold and hea leſs in thy Praiſes?. How earthly, dull, and d ſtracted in my Prayers? And (what makes m yet more exceeding vile) ſo far have I been fro bringing forth the Fruits of the Goſpel of t Grace, in a ſuitable Converſation; that I have, many Inſtances, greatly diſhonoured my ho

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Profeſſion, by acting contrary to its known Obligations. Even this Day, my Services, both in Publick and Private, have been accompanied with ſo many Failings and Imperfections, that I have great Reaſon to humble my ſelf before Thee for them; and with Shame and Confuſion of Face, to acknowledge, that if Thou ſhouldeſt be extreme to mark Iniquity, my very Repentances would but increaſe the Number of my Sins, and even my Prayers be an Abomination.

5.

But my Hope, O Lord, is in thy tender Mercies, which have been ever of old; and in that infinite Love which Thou haſt ſhewn to Mankind, in the Redemption of the World by our Lord Jeſus Chriſt. In Him I truſt, as my only Mediator and Advocate: His Death I believe to be an all-ſufficient Sacrifice, and Satisfaction for Sin: His Merits alone I depend upon: By his Agony and Bloody Sweat; by his Croſs and Paſſion; by his Reſurrection and Interceſſion, I earneſtly intreat Thee to be merciful to me.

6.

Accept the Praiſes, and return a gracious Anſwer to the Prayers of thy Church, which have been offered up unto Thee this Day. And of thy infinite Goodneſs grant to me, and to all thy People every where; that whatſoever good Inſtructions we have learn'd from thy Word, we may carefully remember, and diligently follow: And whatever good Deſires Thou haſt put into any of our Hearts, I humbly beg, that by the Aſſiſtance of thy Grace, we may bring the ſame to good Effect; and daily increaſe in the Knowledge and Love of Thee our God, and of Jeſus Chriſt our Lord.

7.

Oh! May we become every Day more and more zealous in all the Duties of Religion; more frequent and fervent in our Prayers and Thankſ-

 givings;

givings; more ſerious in our Repentance, an Humiliations; more fit and deſirous to receiv the holy Sacrament; and more regular and ex emplary in our Lives and Converſations.

8.

Raiſe up a Spirit of primitive Piety, and Zea for the Converſion of Souls, among thoſe wh wait at thy Altar. Engage the Minds of th Great and Powerful, to countenance and encou rage all ſuch pious Undertakings: And let ever Chriſtian, in his Place and Station, contribut towards the Promotion of ſo excellent a Work that the whole World may be enlightened wit the Knowledge of thy Truth; and thy King dom of Grace ſo univerſally prevail over all th Earth, that thy Kingdom of Glory may be haſt ened: Which grant, I beſeech Thee, O gracio God, for the Sake of Jeſus Chriſt, thy beloved Son our Saviour.

9.

With theſe my Prayers and Supplications, I b ſeech Thee, O Lord, to accept the Sacrifice my Praiſe and Thankſgiving for all the Merci both Spiritual and Temporal, which Thou ha from time to time beſtow'd upon me.

I bleſs and praiſe Thee, O Lord God Almigh ty, for making me a rational Creature; an bringing me to the Knowledge and Belief of th Chriſtian Religion, whereby I enjoy the Mean of Grace, and am entitled to the everlaſting Hap pineſs of Heaven.

I bleſs Thee, O Lord, for thy Preſervation me the Day paſt, and thro' the whole Courſe my Life; and for thy great Patience and Lon ſuffering towards me, in ſparing me ſo long, an vouchſafing me ſo large a Time to repent of m Sins, and to prepare my Soul for that glorio Inheritance, which Thou haſt promiſed to tho that love Thee, and keep thy Commandments.

But above all, I praiſe and magnifie thy holy Name, for the wonderful Work of our Redemption; for the perfect Pattern of our Saviour's Life; for the Excellency of his Doctrine; and for the All-ſufficient Merits of his Death and Paſſion.

I bleſs and praiſe Thee, for all the Gifts and Graces of thy Holy Spirit; for thoſe miraculous Powers, whereby Chriſtianity was propagated throughout the World; and for thoſe Aſſiſtances Chriſtians have received in all Ages, for the doing thy holy Will.

I bleſs and praiſe Thee, O Lord, for the Knowledge and Senſe Thou haſt given me of my Duty towards Thee; for that Strength and Power, whereby Thou haſt enabled me, in ſome meaſure to perform it; for the pious Reſolutions Thou haſt wrought in me, to perſevere in thy Service to the End of my Life; and for the happy Opportunity Thou haſt this Day vouchſafed me, of Worſhipping Thee in the publick Congregation, and of receiving freſh Supplies of Grace in the Uſe of thy holy Ordinances.

Grant, I humbly beſeech Thee, that I may walk worthy of theſe thy ineſtimable Favours; and live as becomes the redeemed of the Lord; to thy Glory, and my own everlaſting Salvation, through the Merits of Jeſus Chriſt my Saviour.

10.

Be pleas'd, O Lord, to take me into thy Protection this Night: Defend me from all the Dangers of it; and refreſh my Body with comfortable Reſt and Sleep: Let not evil Spirits or evil Men approach to hurt me: Let me lie down with holy Thoughts of Thee; and when I awake, let me be ſtill with Thee.

Make me mindful of that Time, when I ſhall lie down in the Duſt. And becauſe I know not the Day nor the Hour when I ſhall be ſummon'd to the great Tribunal, grant I may be always upon my Guard; and never live in ſuch a State, as I ſhall be afraid to die in; but may make it my daily Care and Endeavour, to get my Soul rais'd more and more into ſuch a holy, heavenly Temper, ſuch delight in God, ſuch unſpotted Purity, and fervent Charity, as may prepare and fit me for the bleſſed Company of Saints and Angels, in thy Heavenly Kingdom, through Jeſus Chriſt our Lord.

Our Father which art in Heaven, &c.

Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the Power that worketh in us: Unto Him be Glory in the Church, by Chriſt Jeſus throughout all Ages, World without End. Amen. *Eph.* iii. 20, 22.

SEC

SECT. IV.

Devotions to be uſed a little before Bed-Time.

I.

Meditations on the Glories and Felicities of Heaven.

1.

GOD did reſt the Seventh-Day from all his Works.

In like manner, there remaineth a Reſt for the People of God.

For he that is entred into his Reſt, he alſo hath ceas'd from his own Works, as God did from his, *Heb.* iv. 4, 9, 10.

I heard a Voice from Heaven, ſaying unto me, Write, bleſſed are the Dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their Labours, *Rev.* xiv. 13.

For it is a righteous Thing with God, to recompence Tribulation to them that trouble you.

And to you that are troubled, reſt with us; when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels:

When He ſhall come to be glorified in his Saints, and to be admired in all them that believe, 2 *Theſſ.* i. 6, 7, 10.

2.

But the Day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall

paſs away with a great Noiſe, and the Element ſhall melt with fervent Heat: The Earth alſo and the Works that are therein, ſhall be burn up.

Nevertheleſs we (according to his Promiſe look for New Heavens, and a new Earth, where in d welleth Righteouſneſs, 2 *Pet.* iii. 10, 13.

I ſaw a new Heaven, and a new Earth; for th firſt Heaven and the firſt Earth were paſſed awa and there was no more Sea.

And I ſaw the holy City, new Jeruſalem, com ing down from God out of Heaven, prepared a Bride adorned for her Husband.

And the Foundations of the Wall of the Ci were garniſhed with all manner of precio Stones.

And the Twelve Gates were twelve Pearl Every ſeveral Gate was of one Pearl: And t Street of the City was of pure Gold, as of tra ſparent Glaſs.

And I ſaw no Temple therein: For the Lo God Almighty, and the Lamb, are the Temp of it.

And the City had no need of the Sun, neith of the Moon, to ſhine in it: For the Glory God did lighten it, and the Lamb is the Lig thereof.

And I heard a great Voice out of Heaven, ſa ing, Behold, the Tabernacle of God is with Me and He will dwell with them, and they ſhall his People, and God Himſelf ſhall be with the and be their God.

And God ſhall wipe away all Tears from the Eyes; and there ſhall be no more Death, neith Sorrow, nor Crying; neither ſhall there be a more Pain; for the former Things are paſſed way, *Rev.* xxi. 1,——4, 18——23.

They ſhall hunger no more; neither thirſt ny more; neither ſhall the Sun light on the nor any Heat.

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For the Lamb which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living Fountains of Water, and God ſhall wipe away all Tears from their Eyes, *Rev.* vii. 16, 17.

And there ſhall be no more Curſe; but the Throne of God and of the Lamb ſhall be in it: and his Servants ſhall ſerve Him.

And they ſhall ſee his Face, and his Name ſhall be in their Foreheads.

And they ſhall reign for ever and ever.

Bleſſed are they who do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.

Without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie, *Rev.* xxii. 3, 4, 5, 14, 15.

But ye are come unto Mount Sion, unto the City of the Living God, the Heavenly Jeruſalem, and to an innumerable Company of Angels.

To the general Aſſembly, and Church of the Firſt-born which are in Heaven; and to God, the Judge of all; and to the Spirits of juſt Men made perfect;

And to Jeſus, the Mediator of the New-Teſtament; and to the Blood of Sprinkling, that ſpeaketh better things than the Blood of Abel, *Heb.* xii. 22, 23, 24.

3.

For we know, that if our earthly Houſe of this Tabernacle were diſſolved, we have a Building of God, a Houſe not made with Hands, eternal in the Heavens.

And in this we groan, earneſtly deſiring to be cloath'd upon with our Houſe which is from Heaven, 2 *Cor.* v. 1, 2.

For as we have born the Image of the Earthly, we ſhall alſo bear the Image of the Heavenly, 1 *Cor.* xv. 49.

For which cauſe we faint not; but tho' our outward Man periſh, yet the inward Man is renewed Day by Day.

For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.

While we look not at the Things which are ſeen; but at the Things which are not ſeen; for the Things which are ſeen are Temporal; but the Things which are not ſeen are Eternal, 2 *Cor.* iv. 16, 17, 18.

Bleſſed be the God and Father of our Lord Jeſus Chriſt, who, according to his abundant Mercy, hath begotten us again to a lively Hope by the Reſurrection of Jeſus Chriſt from the Dead.

To an Inheritance incorruptible and undefiled and that fadeth not away, reſerved in Heaven for us, 1 *Pet.* i. 3, 4.

I have fought a good Fight; I have finiſhed my Courſe; I have kept the Faith.

Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge will give me at that Day; and not to me only but unto all them alſo that love his appearing, 2 *Tim.* iv. 7, 8.

For if we believe that Jeſus died, and roſe again, even them alſo that ſleep in Jeſus will God bring with Him.

For the Lord Himſelf ſhall deſcend from Heaven, with a ſhout, with the Voice of the Arch-Angel, and with the Trump of God; and the Dead in Chriſt ſhall riſe firſt.

Then we which are alive and remain, ſhall be caught up together with them in the Clouds, to meet the Lord in the Air; and ſo ſhall we ever be with the Lord, 2 *Theſſ.* iv. 14, 16, 17.

4. But

4.

But Eye hath not ſeen, nor Ear heard; neither have entred into the Heart of Man the Things which God hath prepared for them that love Him, 1 *Cor.* ii. 9.

They ſhall be abundantly ſatisfied with the Plenteouſneſs of thy Houſe: And Thou ſhalt make them drink of the River of thy Pleaſures:

For with Thee is the Fountain of Life: In thy Light ſhall we ſee Light, *Pſal.* xxxvi. 8, 9.

In thy Preſence is fulneſs of Joy; and at thy right Hand are Pleaſures for evermore, *Pſal.* vi. 11.

In my Father's Houſe are many Manſions: if it were not ſo, I would have told you; I go to prepare a Place for you.

And if I go and prepare a Place for you, I will come again, and receive you unto my Self, that where I am, there ye may be alſo, *Joh.* xiv. 2, 3.

Father, I will that they whom Thou haſt given me, be with me where I am; that they may behold the Glory which Thou haſt given me.

And the Glory which Thou gaveſt me, I have given them; that they may be one, even as we are one, *Joh.* xvii. 24, 22.

Fear not little Flock; for it is your Father's good Pleaſure to give you the Kingdom, *Luk.* xii. 32.

And when the Son of Man ſhall come in his Glory, and all the holy Angels with Him; then ſhall He ſit upon the Throne of his Glory.

And before Him ſhall be gathered all Nations: And He ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats.

And He ſhall ſet the Sheep on his right Hand; but the Goats on the Left.

Then

Then ſhall the King ſay unto them on his right Hand, Come, ye bleſſed of my Father, inherit the Kingdom, prepared for you from the Foundation of the World, *Matt.* xxv. 31,—34.

II.

Devout Aſpirations after the Heavenly State.

1.

MAN that is born of a Woman, hath but a ſhort Time to live, and is full of Miſery: He cometh up, and is cut down like a Flower: He fleeth as it were a Shadow, and never continueth in one Stay.

In the midſt of Life, we are in Death! Of whom may we ſeek for Succour, but of Thee, O Lord, who for our Sins art juſtly diſpleaſed!

Yet, O Lord God moſt Holy! O Lord moſt Mighty! O holy and moſt merciful Saviour! deliver us not into the bitter Pains of eternal Death.

Thou knoweſt, Lord, the Secrets of our Hearts: ſhut not up thy merciful Ears to our Prayers: But ſpare us, Lord moſt Holy! O God moſt Mighty! O holy and merciful Saviour! Thou moſt worthy Judge Eternal! Suffer us not at our laſt Hour for any Pains of Death to fall from Thee.

2.

I am the Reſurrection and the Life, ſaith the Lord: He that believeth on me, though he were dead, yet ſhall he live; and whoſoever liveth and believeth on me, ſhall never die.

I know that my Redeemer liveth, and that He ſhall ſtand at the latter Day upon the Earth: And though after my Skin, Worms deſtroy this Body; yet in my Fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another.

But, O my God, I know that no unclean Thing can enter into thy Kingdom; and I am nothing but Pollution! Oh waſh me, and make me white in the Blood of the Lamb; that when I go hence, I may be fit to ſtand before thy Throne.

O bleſſed High Prieſt, who art able to ſave all them to the uttermoſt, who come unto God by Thee! Save me, I beſeech Thee, who have no Hope, but in thy Merits and Interceſſions.

O glorious Captain of our Salvation, who didſt firſt ſuffer many grievous Things, and then enter into thy Glory! Sanctifie to me all the Pains of Body, and all the Terrors of Mind, which Thou ſhalt at any time permit to fall upon me: And make me ſo patiently to ſuffer with Thee here, that I may alſo be glorified with Thee hereafter.

O Lord of Life and Glory, who didſt humble thy Self, and become obedient unto Death, even the Death of the Croſs, for me! Let the Pain and Ignominy of that Death of Thine, take away the Sting, and ſweeten the Bitterneſs of Death to me.

When my Fleſh and my Heart fail, be Thou, O Lord, the Strength of my Heart, and my Portion for ever.

Oh! let the comfortable Preſence of thy Holy Spirit ſupport my Soul under all my Sufferings; and when I feel my laſt Agonies coming upon me, and the Sorrows of Death compaſſing me about, conſider, and hear me, O Lord my God; draw nigh unto my Soul, and make thy Face to ſhine upon thy Servant; that I may depart in Peace, in a full Aſſurance of my Reconciliation with

with Thee, and in a ſure and certain Hope of a joyful Reſurrection to Eternal Life; through Jeſus Chriſt our Lord, who ſhall change our vile Body, that it may be faſhioned like unto his glorious Body, according to the mighty Working, whereby He is able to ſubdue all Things to Himſelf.

3.

[While I am at home in the Body, I am abſent from the Lord, (for we walk by Faith, and not by Sight,) therefore I am confident, and willing rather to be abſent from the Body, and to be preſent with the Lord.

I deſire to be diſſolved, and to be with Chriſt, which is far better: Lord, I groan earneſtly, deſiring to be cloathed upon with that Houſe from Heaven!

Oh! when will that bleſſed Time come, that I ſhall put off this my earthly Tabernacle, and be received into everlaſting Habitations!

O when wilt Thou bring my Soul out of Priſon, that I may give Thanks unto thy Name!

Lord, while I am here, I muſt wreſtle, not only with Fleſh and Blood; but with Principalities, and Powers, and ſpiritual Wickedneſſes! O take me out of theſe Tents of Kedar, into the Heavenly Jeruſalem, where Satan ſhall be utterly trodden under my Feet.

I cannot here attend one Minute to thy Service without diſtraction! O take me up to ſtand before thy Throne, where I ſhall ſerve Thee Day and Night.

I am here in Heavineſs, thro' many Tribulations! O receive me into that Place of Reſt, where all Tears ſhall be wiped from my Eyes, and there ſhall be no more Death, nor Sorrow, nor Crying, nor Pain.

I am here in a State of Baniſhment, and Abſence

ence from the Lord! O take me, where I ſhall ver behold thy Face, and follow the Lamb whi-herſoever He goeth.]

4.

Guide, me, O Lord, by thy Counſel, while I live; and give thine Angels Charge to ſtand about me, to guard and receive my Soul at its departure out of this World; and to conduct me into the Land of Righteouſneſs, unto thy holy Hill, and Heavenly Kingdom, the Habitations of Light and Peace, of Joy and Gladneſs.

There to reign with thy elect Angels, thy bleſſed Saints departed, thy holy Prophets, and glorious Apoſtles, in all Joy, Glory, Felicity, and Happineſs, for ever and ever. *Amen.*

Lord, I commit my Soul unto Thee, as into the Hands of a faithful Creator, and moſt merciful Redeemer! Spare it, O God, for thy Son Jeſus Chriſt's ſake, and let it be Thine in the Day when Thou makeſt up thy Jewels. *Amen. Amen.*

The End of the Sunday-Office.

AN

AN OFFICE FOR THE *Holy Communion:*

WITH A

PRIVATE PRAYER

For the USE those who cannot

Publickly Communicate.

By *RICHARD HELE*,
Master of the School belonging to the Church of *SARUM.*

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AN OFFICE FOR THE *Holy Communion.*

SECT. I.

The Scripture Account of the Circumſtances and Efficacy of Chriſt's Death: With ſuitable Prayers.

I.

An Hiſtorical Relation of the Sufferings and Death of our Bleſſed Lord and Saviour Jeſus Chriſt.

1.

OW the Feaſt of Unleavened Bread drew nigh, which is called, The Paſſover.

And the Chief Prieſts and Scribes ſought how they might kill Jeſus; for they fear'd the People

Then entred Satan into Judas, ſirnamed Iſcariot, being of the Number of the Twelve.

And he went his way, and communed with the Chief Prieſts and Captains, how he might betray Him unto them, *Luk.* xxii. 1,——4.

And he ſaid unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty Pieces of Silver.

And from that time he ſought Opportunity to betray Him.

Then cometh Jeſus unto a Place called Gethſemane, and ſaith unto the Diſciples, Sit ye here, while I go and pray yonder.

And He took with Him Peter, and the two Sons of Zebedee, and began to be ſorrowful and very heavy.

Then ſaith He unto them, My Soul is exceeding ſorrowful, even unto Death: Tarry ye here and watch with me.

And He went a little further, and fell on his Face, and prayed, ſaying, O my Father, if it be poſſible, let this Cup paſs from me: Nevertheleſs, not as I will, but as Thou wilt.

And He cometh unto the Diſciples, and findeth them aſleep, and ſaith unto Peter, What? Could ye not watch with me one Hour?

Watch, and pray, that ye enter not into Temptation: The Spirit indeed is willing, but the Fleſh is weak.

He went away again the ſecond Time, and prayed, ſaying, O my Father, if this Cup may not paſs from me, except I drink it, thy Will be done.

And He came and found them a Sleep again, for their Eyes were heavy.

And He left them, and went away again, and prayed the third Time, ſaying the ſame Words. *Matt.* xxvi. 15, 16, 36,——44.

And there appeared an Angel unto Him from Heaven ſtrengthning Him.

And being in an Agony, He prayed more earnſtly: And his Sweat was as it were great Drops f Blood falling down to the Ground, *Luk.* xxii. 3, 44.

2.

And when He roſe up from Prayer, and was ome to his Diſciples, He ſaith unto them, Sleep n now, and take your Reſt: Behold, the Hour is Hand, and the Son of Man is betray'd into the Hands of Sinners.

Riſe, let us be going; behold, he is at Hand hat doth betray me, *Luk.* xxii. 45. *Matt.* xxvi 5, 46.

And immediately while He yet ſpake, Judas, ne of the Twelve, having received a Band of len and Officers from the Chief Prieſts and Phaiſees, cometh thither with Lanterns, and Torch-, and Weapons, *Mar.* xiv. 43. *Joh.* xviii. 3.

And he that betrayed Him, had given them a oken, ſaying, Whomſoever I ſhall kiſs, that me is He: Take Him, and lead Him away fely.

And as ſoon as he was come, he goeth ſtraightay to Him, and ſaith, Maſter, Maſter, and kiſd Him, *Mar.* xiv. 43, 44, 45.

And Jeſus ſaid unto him, Friend, Wherefore rt thou come? Judas, betrayeſt thou the Son of lan with a Kiſs? *Matt.* xxvi. 50. *Luk.* xxii. 8.

Jeſus therefore knowing all Things that ſhould me upon Him, went forth; and ſaid unto *the fficers that came to take Him*, Whom ſeek ye?

They anſwered Him, Jeſus of Nazareth. Jeſus ith unto them, I am He.

As ſoon then as He had ſaid unto them, I am e; they went backward, and fell to the Ground.

Then asked He them again, ſaying, Whom ſeek e? and they ſaid, Jeſus of Nazareth.

Jeſus anſwer'd, I have told you that I am He: If therefore ye ſeek me, let theſe go their way.

(That the Saying might be fulfill'd which He ſpake, Of them which Thou gaveſt me, I have loſt none.)

Then Simon Peter having a Sword, drew it, and ſmote the High Prieſt's Servant, and cut off his right Ear, *Joh.* xviii. 4, ——10.

And Jeſus anſwered and ſaid, Suffer ye thus far. And He touch'd his Ear, and heal'd Him, *Luke* xxii. 51.

Then ſaid Jeſus unto Peter, Put up thy Sword into the Sheath: The Cup which my Father hath given me, ſhall I not drink it? *Joh.* xviii. 11.

Thinkeſt thou that I cannot now pray to my Father, and He ſhall preſently give me more than twelve Legions of Angels?

But how then ſhall the Scriptures be fulfilled, that thus it muſt be?

In that ſame Hour ſaid Jeſus to the Multitude, Are ye come out as againſt a Thief, with Swords and Staves for to take me? I ſat daily with you teaching in the Temple, and ye laid no hold on me.

But all this was done, that the Scriptures of the Prophets might be fulfill'd: Then all the Diſciples forſook Him, and fled, *Matt.* xxvi. 53,—

3.

Then the Band, and the Captain, and the Officers of the Jews, took Jeſus, and bound Him, *Joh.* xviii. 12.

And led Him away to Caiaphas the High Prieſt, where the Scribes and the Elders were aſſembled, *Matt.* xxvi. 57.

The High Prieſt then asked Jeſus of his Diſciples, and of his Doctrine.

Je

Jeſus anſwer'd him, I ſpake openly to the World: I ever taught in the Synagogue, and in the Temple, whither the Jews always reſort; and in Secret have I ſaid nothing.

Why askeſt thou me? Ask them which heard me, what I have ſaid unto them? Behold they know what I ſaid.

And when He had thus ſpoke, one of the Officers which ſtood by, ſtruck Jeſus with the Palm of his Hand, ſaying, Anſwereſt thou the High Prieſt ſo?

Jeſus anſwered him, If I have ſpoken Evil, bear Witneſs of the Evil; but if well, why ſmiteſt thou me? *Joh.* xviii. 19, —— 23.

4.

Now the Chief Prieſts and Elders, and all the Counſel, ſought falſe Witneſs againſt Jeſus to put him to Death;

But found none: Yea, tho' many falſe Witneſſes came, yet found they none. At the laſt came two falſe Witneſſes,

And ſaid, This Fellow ſaid, I am able to deſtroy the Temple of God, and to build it in three Days.

And the High Prieſt aroſe, and ſaid unto Him, Anſwereſt thou nothing? What is it that theſe Witneſs againſt Thee?

But Jeſus held his Peace. And the High Prieſt anſwered and ſaid unto Him, I adjure Thee by the Living God, that Thou tell us, whether Thou be the Chriſt, the Son of God.

Jeſus ſaith unto him, Thou haſt ſaid: Nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of Man ſitting on the right Hand of Power, and coming in the Clouds of Heaven.

Then the High Prieſt rent his Clothes, ſaying, He hath ſpoken Blaſphemy; What farther need have we of Witneſſes? Behold, now ye have heard his Blaſphemy.

What think ye? They anſwer'd and ſaid, H is guilty of Death.

Then did they ſpit in his Face, and buffett Him, *Matt.* xxvi. 59, ——— 67.

And the Men that held Jeſus, mocked Him, a ſmote Him.

And when they had blindfolded Him, th ſtruck Him on the Face, and asked Him, ſayin Prophecy unto us, Who is it that ſmote Thee?

And many other things blaſphemouſly ſpa they againſt Him, *Luk.* xxii. 63, 64, 65.

5.

When the Morning was come, all the Chi Prieſts and Elders of the People took Counſel gainſt Jeſus to put Him to Death.

And when they had bound Him, they led Hi away, and delivered Him to Pontius Pilate the G vernour.

And Jeſus ſtood before the Governour: A the Governour asked Him, ſaying, Art Thou t King of the Jews? *Matt.* xxvii. 1, 2, 11.

Jeſus anſwer'd, My Kingdom is not of th World: If my Kingdom were of this Worl then would my Servants fight, that I ſhould n be delivered to the Jews; but now is my King dom not from hence.

Pilate therefore ſaid unto Him, Art Thou King then? Jeſus anſwer'd, Thou ſayeſt that I a a King: To this end was I born, and for th end came I into the World, that I ſhould bea witneſs unto the Truth: Every one that is of th Truth, heareth my Voice, *Joh.* xviii. 36, 37.

6.

Then ſaid Pilate to the Chief Prieſts and to th People, I find no fault in this Man.

And they were the more fierce, ſaying, He ſti ret

eth up the People, teaching throughout all Jewry, beginning from Galilee to this Place.

And as ſoon as he knew that He belong'd unto Herod's Juriſdiction, he ſent Him to Herod, who himſelf was alſo at Jeruſalem at that Time.

Then Herod queſtion'd with Him in many Words, but He anſwered him nothing.

And the Chief Prieſts and Scribes ſtood and vehemently accuſed Him.

And Herod with his Men of War ſet Him at nought, and mocked Him, and arrayed Him in a gorgeous Robe, and ſent Him again to Pilate.

7.

And Pilate, when he had called together the Chief Prieſts, and the Rulers, and the People,

Said unto them, Ye have brought this Man unto me, as one that perverteth the People, and behold, I having examined Him before you, have found no fault in this Man, touching thoſe Things whereof ye accuſe Him.

No, nor yet Herod; for I ſent you to Him, and lo, nothing worthy of Death is done unto Him.

I will therefore chaſtiſe Him, and releaſe Him.

And they cried out all at once, ſaying, Away with this Man, and releaſe unto us Barabbas;

Pilate therefore, willing to releaſe Jeſus, ſpake again unto them.

But they cried, ſaying, Crucifie Him, crucifie Him.

And he ſaid unto them the third time, Why, what Evil hath He done? I have found no cauſe of Death in Him: I will therefore chaſtiſe Him and let Him go.

And they were inſtant with loud Voices, requiring that He might be Crucified. And the Voices of them and of the Chief Prieſts prevail'd.

And Pilate gave Sentence that it ſhould be as they required.

And he releaſed unto them *Barabbas*, that for Sedition and Murder was caſt into Priſon, whom they deſired; but he delivered Jeſus to their Will, *Luk.* xxiii. 4, ——— 25.

8.

And the Soldiers led Him away into the Hall, called Prætorium, and they called together the whole Band.

And they cloth'd Him with Purple, and platted a Crown of Thorns, and put it about his Head; and a Reed in his right Hand.

And began to ſalute Him, Hail, King of the Jews, *Mar.* xv. 16, 17, 18.

And they ſpit upon Him, and took the Reed, and ſmote Him on the Head.

And after that they had mocked Him, they took the Robe off from Him, and put his own Raiment on Him, and led Him away to crucifie Him, *Matt.* xxvii. 30, 31.

And He bearing his Croſs went forth, *Joh.* xix. 17.

And there followed Him a great Company of People, and of Women, which alſo bewailed and lamented Him.

But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your Selves, and for your Children;

For behold, the Days are coming, in the which they ſhall ſay, Bleſſed are the Barren, and the Wombs that never bare, and the Paps which never gave ſuck.

Then ſhall they begin to ſay to the Mountains, Fall on us; and to the Hills, Cover us.

For if they do theſe things in a green Tree, what ſhall be done in a dry?

9.

9.

And there were alſo two other Malefactors led with Him to be put to Death.

And when they were come to the Place which is called Calvary, there they crucified Him and the Malefactors: One on the right Hand, and the other on the left.

Then ſaid Jeſus, Father, forgive them, for they know not what they do, *Luk.* xxiii. 27,——— 34.

And they gave Him Vinegar to drink mingled with Gall: And when He had taſted thereof, He would not drink.

And they that paſſed by, reviled Him, wagging their Heads,

And ſaying, Thou that deſtroyeſt the Temple, and buildeſt it in three Days, ſave thy Self: If Thou be the Son of God, come down from the Croſs.

Likewiſe alſo the Chief Prieſts mocking Him, with the Scribes and Elders, ſaid,

He ſaved others; Himſelf He cannot ſave: If He be the King of Iſrael, let Him now come down from the Croſs, and we will believe Him.

He truſted in God: Let Him deliver Him now if He will have Him; for He ſaid, I am the Son of God, *Matt.* xxvii. 34, 39,—43.

10.

And when the ſixth Hour was come, there was Darkneſs over all the Land until the ninth Hour.

And at the ninth Hour, Jeſus cried with a loud Voice, ſaying, ELOI, ELOI, LAMASABACTHANY! which is, being interpreted, My God, my God, why haſt Thou forſaken me! *Mar.* xv. 33, 34.

After this, Jeſus knowing *that* all things w e re

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now accompliſhed, that the Scripture might be fulfilled, ſaith, I thirſt.

Now there was ſet a Veſſel of Vinegar; and they filled a Spunge with Vinegar, and put it upon Hyſſop, and put it to his Mouth.

When Jeſus therefore had received the Vinegar, He ſaid, It is finiſhed, *Joh.* xix. 28, 29, 30.

And when He had cried again with a loud Voice, He ſaid, Father, into thy Hands I commend my Spirit; and having ſaid thus, He gave up the Ghoſt, *Luk.* xxiii. 46.

And behold, the Vail of the Temple was rent in twain, from the Top to the Bottom; and the Earth did quake, and the Rocks rent, *Matt.* xxvii. 51.

And one of the Soldiers with a Spear pierced his Side, and forthwith came thereout Blood and Water, *Joh.* xix. 34.

A Prayer for a Participation of the Benefits of Chriſt's Sufferings and Death.

1.

O Bleſſed Jeſus! our moſt gracious and compaſſionate Saviour! who didſt willingly ſubmit to the greateſt Indignities, and Pains, and Sorrows, for the Expiation of our Sins; I moſt humbly beſeech Thee, by that unutterable Love, which moved Thee to undergo ſo great Sufferings for our ſakes, to intercede for me with thy Father, that thoſe Sins may be pardon'd, for which Thou haſt ſo dearly atoned; and that by the continual Exhibition of thy healing Stripes, and Wounds, and meritorious Death, the God of Compaſſions may be moved, in Wrath to remember Mercy, and to admit me to a Participation of all thoſe Benefits which Thou haſt purchaſed for Mankind, with Pains moſt exquiſite, upon the Croſs.

2. And,

2.

And, O moſt merciful Father! who ſo lovedſt the World, as to ſend thy only-begotten Son to die for us, that we might live through Him; I humbly intreat Thee, for the Merits of his moſt bitter Death, and thro' his moſt powerful Interceſſion, to be reconciled unto me, and to pour down upon me the Abundance of thy Mercy, and ſuch a plentiful Meaſure of the Gifts and Graces of thy Holy Spirit, as may direct me into the Paths of Righteouſneſs, and excite me to an ardent Love, and careful Imitation, of the great Author and Finiſher of our Faith; and at length conduct me to thy holy Hill, the Place of the Divine Reſidence, the Heavenly Jeruſalem, there with Celeſtial Raptures to ſing the Praiſes of Father, Son, and Holy Ghoſt, to all Eternity. *Amen.*

II.

The Death of our Saviour Chriſt upon the Croſs, was a true and proper Sacrifice: Offer'd up by Him for the Atonement of Sin; and accepted by the Father, in full Satisfaction to his offended Juſtice; in the behalf of all thoſe who ſhall comply with the Terms of the New Covenant in his Blood.

ALL have ſinned, and come ſhort of the Glory of God;

Being juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus.

Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the forbearance of God, *Rom.* iii. 23, 24, 25.

For ye know that ye were not redeemed with corruptible things, as Silver and Gold:

But

But with the precious Blood of Chriſt, as of a Lamb without Blemiſh, and without Spot, 1 *Pet.* i. 18, 19.

Who his own ſelf bare our Sins in his own Body on the Tree, 1 *Pet.* ii. 24.

And hath redeemed us from the Curſe of the Law, being made a Curſe for us; for it is written, Curſed is every one that hangeth on a Tree, *Gal.* iii. 13.

All we like Sheep have gone aſtray: We have turn'd every one to his own Way: And the Lord hath laid on Him the Iniquities of us all.

Surely He hath born our Griefs, and carried our Sorrows.

He was wounded for our Tranſgreſſions; He was bruiſed for our Iniquities: The Chaſtiſement of our Peace was upon Him; and with his Stripes we are healed.

For He was cut off out of the Land of the Living; for the Tranſgreſſion of the People was He ſtricken.

It pleaſed the Lord to bruiſe Him; He hath put Him to Grief: When Thou ſhalt make his Soul an Offering for Sin, He ſhall prolong his Days, and the Pleaſure of the Lord ſhall proſper in his Hand;

Becauſe He hath poured out his Soul unto Death, and He was numbered with the Tranſgreſſors, and He bare the Sin of many, and made Interceſſion for the Tranſgreſſors, *Iſai.* liii. 6, 4, 5, 8, 10, 12.

Chriſt hath loved us, and hath given Himſelf for us, an Offering, and a Sacrifice to God, for a ſweet-ſmelling Savour, *Eph.* v. 2.

And He is the Propitiation for our Sins; and not for ours only, but alſo for the Sins of the whole World, 1 *Joh.* ii. 2.

Neither is there Salvation in any other: For there is none other Name under Hea-

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ven, given among Men, whereby we muſt be ſaved, *Acts* iv. 12.

But God was in Chriſt, reconciling the World to Himſelf, not imputing their Treſpaſſes unto them.

He hath made Him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in Him, 2 *Cor.* v. 19, 21.

For Chriſt hath once ſuffered for Sin, the Juſt for the Unjuſt, (that He might bring us to God,) being put to Death in the Fleſh, but quickned in the Spirit, 1 *Pet.* iii. 18.

And after He had offered one Sacrifice for Sin, He for ever ſat down at the right Hand of God, *Heb.* x. 12.

Neither by the Blood of Goats and Calves; but by his own Blood, He entred once into the holy Place, having obtained eternal Redemption for us.

For if the Blood of Bulls, and Goats, and the Aſhes of an Heifer, ſprinkling the Unclean, ſanctifie to the Purifying of the Fleſh;

How much more ſhall the Blood of Chriſt, who through the Eternal Spirit, offered Himſelf without Spot to God, purge your Conſciences from dead Works, to ſerve the living God?

And for this Cauſe, He is the Mediator of the New-Teſtament, that by means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Teſtament, they which are called, might receive the Promiſe of eternal Inheritance, *Heb.* ix. 12, —— 15.

Wherefore He is alſo able to ſave them to the uttermoſt, who come unto God by Him; ſeeing He ever liveth to make Interceſſion for them, *Heb.* vii. 25.

For it pleaſed the Father, that in Him ſhould all Fulneſs dwell:

And (having made Peace through the Blood of the

the Croſs) by Him to reconcile all Things to Himſelf, *Col.* i. 19, 20.

Who being the Brightneſs of his Father's Glory, and the expreſs Image of his Perſon, and upholding all Things by the Word of his Power, when He had by Himſelf purged our Sins, ſat down on the right Hand of the Majeſty on High, *Heb.* i. 3.

For the Suffering of Death, crown'd with Glory and Honour, that He, by the Grace of God, ſhould taſt of Death for every Man:

For it became Him, for whom are all Things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect thro' Sufferings, *Heb.* ii. 9, 10.

And being made perfect, He became the Author of eternal Salvation unto all them that obey Him, *Heb.* v. 9.

For as Moſes lifted up the Serpent in the Wilderneſs; even ſo *was* the Son of Man lifted up;

That whoſoever believeth on Him, ſhould not periſh, but have everlaſting Life, *Joh.* iii. 14, 15.

A Thankſgiving for the Propitiation of Chriſt's Death.

1.

I Thank Thee, O Father, Lord of Heaven and Earth, for thy unſpeakable Goodneſs to Mankind, in ſending thy only-begotten Son out of thy Boſom, to take our Nature upon Him, and to ſuffer Death upon the Croſs for our Redemption; who made there, by his own Oblation of Himſelf once offered, a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World.

2.

For this ſo great Salvation, which our bleſſed Redeemer hath purchaſed for us with his own Blood, it is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks unto Thee, O Lord, Holy Father, Almighty Everlaſting God!

3.

For He is the very Paſchal Lamb, which was offered for us, and hath taken away the Sins of the World: Who by his Death hath deſtroyed Death, and by his riſing to Life again, hath reſtored to us everlaſting Life.

4.

Therefore with Angels and Arch-Angels, and all the Company of Heaven, I laud and magnifie thy glorious Name, evermore praiſing Thee, and ſaying, Holy, holy, holy, Lord God of Hoſts! Heaven and Earth are full of thy Glory.! Glory be to Thee, O Lord moſt High!

SECT.

SECT. II.

The Doctrine of the Holy Sacrament of t Lord's Supper, collected out of Scriptur And Prayers Preparatory for a devo Participation of it.

I.

The Sacrament of the Lord's Supper is a holy Fe of Chriſt's own appointment: Wherein, by eat Bread, and drinking Wine, we commemorate Sacrifice of his Death, and are made Partakers the Benefits of it.

WHAT ſhall I render unto God for all Benefits towards me?

I will take the Cup of Salvation, and call up the Name of the Lord, *Pſal.* cxvi. 12, 13.

For as often as we eat of this Bread, and dri of this Cup, we do ſhew forth the Lord's Dea till he come, 1 *Cor.* xi. 26.

The Cup of Bleſſing which we bleſs, is it n the Communion of the Blood of Chriſt? T Bread which we break, is it not the Communi of the Body of Chriſt? 1 *Cor.* x. 16.

For the Lord Jeſus, in the ſame Night that H was betrayed, took Bread;

And when He had given Thanks, He brake and ſaid, Take, eat, this is my Body which broken for you: Do this in Remembran of me.

After the ſame manner alſo He took the Cu when He had ſupped, ſaying, This Cup is t New Teſtament in my Blood: This do ye, often as ye drink it, in Remembrance of m 1 *Cor.* xi. 23, 24, 25.

I am the living Bread, which came down from eaven: If any Man eateth of this Bread, he all live for ever; and the Bread that I give, is y Fleſh, which I will give for the Life of e World.

And whoſo eateth my Fleſh, and drinketh my ood, hath Eternal Life; and I will raiſe Him at the laſt Day.

For my Fleſh is Meat indeed, and my Blood is ink indeed.

He that eateth my Fleſh, and drinketh my ood, dwelleth in me, and I in Him.

But verily I ſay unto you, Except ye eat the eſh of the Son of Man, and drink his Blood, ye ve no Life in you, *Joh.* vi. 51, 54, *&c.*

Thankſgiving for the Inſtitution of the Lord's Supper: And Prayer for God's Aſſiſtance and Acceptance of our Preparation for Receiving it.

1.

BLeſſed and Holy Lord God! our moſt gracious and merciful Father in Chriſt Jeſus! orſhip and praiſe thy glorious Majeſty, as for infinite Love in providing an All-ſufficient Reemer for us, ſo for the gracious Terms of that w Covenant which Thou haſt been pleaſed to ke with us in the Blood of his Croſs, and for mitting me, the unworthieſt of thy Creaes, into the bleſſed Privileges of it by Baſm.

2.

bleſs Thee for the many happy Opportuies Thou giveſt me of Commemorating Sacrifice of his meritorious Death, and of ving that moſt bleſſed Covenant senewed to in the holy Sacrament of the Lord's pper.

3.

Oh, with what awful Reverence and Humility! with what diligent Preparation ought we to approach this ſacred Ordinance, wherein the Prince of Life, and Lord of Glory, is evidently ſet forth as crucified before our Eyes; and a ſure Right and Title to all the Benefits of his Paſſion, confirmed to every *worthy* Receiver; but of which, whoſoever preſumes to partake *unworthily*, eats and drinks *Judgment* to himſelf!

4.

O Lord God! in a juſt Senſe of my own Weakneſs and Unworthineſs, I caſt my ſelf down at the Footſtool of thy Grace, beſeeching Thee to aſſiſt and accept my Endeavours to prepare my ſelf for this bleſſed Feaſt, and to work in me all thoſe holy and heavenly Diſpoſitions, that are requiſite to make me an acceptable Gueſt at thy Table.

5.

And grant, I moſt humbly pray Thee, that I may ſo devoutly and worthily eat of this Bread, and drink of this Cup, that I may ſpiritually eat the Fleſh of Chriſt, and drink his Blood; may dwell in Him, and He in me; be one with Him, and He with me; that ſo his Body which was broken, and his Blood which was ſhed for me, may preſerve my Body and Soul unto everlaſting Life. *Amen.*

II.

The Duties Preparative to the Lord's Supper are,

1ſt, *An impartial Enquiry into the State of our Souls; and ſuch a ſerious Conſideration of the Nature, End, and Dignity of the Holy Sacrament, as may diſpoſe us to receive it with ſuitable Reverence and Devotion.*

2dly, *True Repentance for our former Sins, and a ſtedfaſt Purpoſe of leading a new Life.*

3dly, *Unfeigned Love and Charity towards all Men; as well Enemies as Friends.*

4thly, *A lively Faith in God's Mercy through Chriſt; whereby is intended, not only a firm Belief that whatever God has promiſed to penitent Sinners, thro' Chriſt, ſhall be effectually made good to them: But alſo an aſſured Perſuaſion, that if we come duly prepared to the holy Sacrament, the general Promiſes of God in Scripture, concerning his pardoning Mercy and Grace, ſhall be immediately applied and made good to our Perſons in particular.*

5thly, *A thankful Remembrance of Chriſt's Death, and of the innumerable Benefits He has thereby purchaſed for us: With a Reſolution of expreſſing our Thankfulneſs, in following the bleſſed Steps of his holy Life.*

I. *An impartial Enquiry into the State of our Souls; and ſuch a ſerious Conſideration of the Nature, End, and Dignity of the holy Sacrament, as may diſpoſe us to receive it with ſuitable Reverence and Devotion.*

BUT let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

For whoſoever ſhall eat of this Bread, and drink of this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord.

He that eateth and drinketh unworthily, eateth and drinketh *Judgment* to himſelf, not diſcerning the Lord's Body.

For this Cauſe many are weak and ſickly among you, and many ſleep.

For if we would judge our ſelves, we ſhould not be judged of the Lord.

But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World, 1 *Cor.* xi. 28, &c.

Let us therefore ſearch and try our Ways, and turn again unto the Lord, *Lam.* iii. 40.

Beloved, if our Hearts condemn us not, then have we confidence towards God:

But if our Hearts condemn us, God is greater than our Hearts, and knoweth all Things, 1 *John* iii. 21, 20.

Examine me, O Lord, and prove me: Try my Heart, and my Reins.

I will waſh my Hands in Innocency; ſo will I compaſs thine Altar O Lord, *Pſal.* xxvi. 2, 6.

A Prayer for the faithful Diſcharge of the Duty of Self-Examination, in order to our worthy Receiving the Lord's Supper.

1.

O Moſt Holy, and moſt glorious God! who haſt declared that Thou wilt be ſanctified in all them that come nigh Thee; and haſt commanded us, by thy Apoſtle, to examine our ſelves, before we preſume to approach thy ſacred Table: Grant me, I beſeech Thee, ſo ſeriouſly to conſider the tranſcendent Dignity of this holy Sacrament, and the great Peril of the unworthy Receiving thereof; and ſo to examine my Conſcience by the Rule of thy Commandments, that I may never become obnoxious to that dreadful Sentence which Thou haſt denounced againſt thoſe who eat and drink unworthily.

2.

My Heart, O Lord, is corrupt, and deceitful above all things; how can I know it? O Thou who ſearcheſt the Reins, and requireſt Truth in the inward Parts, and doſt alſo make us to underſtand Wiſdom ſecretly, diſcover to me all the Evil and Deceits of my own Heart, and help me ſo impartially to judge and condemn my ſelf, and ſo penitently to acknowledge and bewail my great Sinfulneſs and Wretchedneſs, that I may not be condemned in the laſt Day, when I ſhall be ſummoned before thy awful Tribunal, to give a ſtrict Account of all my Thoughts, and Words, and Actions.

3.

Oh! let me not act partially or careleſly in a Matter of ſuch vaſt Importance: But give me Grace ſo diligently to ſearch every ſecret of my Heart, that I may leave no Sin unrepented of;

but may come holy and clean to this Heaven
Feaſt, in the Marriage Garment required i
Holy Scripture; and may be received by The
as a worthy Partaker of thy holy Table, throug
Jeſus Chriſt our Lord. *Amen.*

II. *True Repentance for our former Sins, and
ſtedfaſt Purpoſe of leading a new Life.*

REpent ye, for the Kingdom of Heaven is a
hand, *Mat.* iii. 2.

Except ye repent, ye ſhall all periſh, *Lu*
xiii. 3.

Verily, I ſay unto you, Except ye be converted
and become as little Children, ye cannot enter in
to the Kingdom of Heaven, *Matt.* xviii. 3.

Repent ye therefore, and be converted, tha
your Sins may be blotted out, when the Times o
Refreſhing ſhall come from the Preſence of th
Lord, *Act.* iii. 9.

In that Day, ſaith the Lord, I will pour upo
the Houſe of David, and upon the Inhabitants o
Jeruſalem, the Spirit of Grace, and of Supplica
tions; and they ſhall look upon me whom the
have pierced; and they ſhall mourn for him, a
one that mourneth for his only Son; and ſhall b
in bitterneſs for him, as one that is in bitterne
for his Firſt-born.

In that Day there ſhall be a Fountain open'd t
the Houſe of David, and to the Inhabitants of Je
ruſalem, for Sin, and for Uncleanneſs, *Zech.* xi
10. and xiii. 1.

Purge out therefore the old Leaven, that y
may be a new Lump, as ye are unleavened
For even Chriſt our Paſſover is ſacrificed for us:

Therefore let us keep the Feaſt; not with th
old Leaven, nor with the Leaven of Malice an
Wickedneſs; but with the unleavened Bread o
Sincerity and Truth, 1 *Cor.* v. 7, 8.

For

Foraſmuch as Chriſt hath ſuffered in the Fleſh, arm your ſelves likewiſe with the ſame Mind; for he that hath ſuffered in the Fleſh, hath ceaſed from Sin;

That he ſhould no longer live the reſt of his Life in the Fleſh, according to the Luſts of the Fleſh, but to the Will of God, 1 *Pet.* iv. 1, 2.

For how ſhall we that are dead to Sin, live any longer therein?

Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death?

Therefore we are buried with Him by Baptiſm into Death; that like as Chriſt was raiſed up from the Dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of Life.

For if we have been planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection;

Knowing this, that our old Man is crucified with Him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin.

For he that is dead, is free from Sin.

Let not Sin therefore reign in your mortal Body, that ye ſhould obey it in the Luſts thereof:

Neither yield ye your Members as Inſtruments of Unrighteouſneſs unto Sin: But yield your ſelves unto God, as thoſe that are alive from the Dead; and your Members as Inſtruments of Righteouſneſs unto God.

Know ye not, that to whom ye yield your ſelves Servants to obey, his Servants ye are to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteouſneſs?

What Fruit had ye then in thoſe things whereof ye are now aſhamed? For the End of thoſe things is Death.

But now being made free from Sin, and become Servants to God, ye have your Fruit unto Holineſs, and the End everlaſting Life.

For the Wages of Sin is Death; but the Gift of God is eternal Life, thro' Jeſus Chriſt our Lord, *Rom.* vi. 2, *&c.*

A Confeſſion of our Sinfulneſs; and Prayer for Contrition and true Repentance.

1.

O Moſt Holy Lord God! who beholdeſt all our Ways, and underſtandeſt the moſt ſecret Imaginations of our Heart; I deſire to humble my ſelf before Thee, with ſhame and confuſion of Face, in a deep Senſe of my great Wretchedneſs and Unworthineſs, by reaſon of the original Corruption of my Nature, and the manifold Sins and Provocations of my Life.

2.

**Here make a particular Confeſſion of the Sins which, upon Examination, you have found your ſelf guilty of.*

I confeſs, O Lord, that I was conceived in Sin, and brought forth in Iniquity; and while I have forgotten thy Laws, and neglected to ſeek to Thee for the Aſſiſtance and Guidance of thy holy Spirit, the Corruptions of my Heart have increaſed more and more, and drawn me into the Commiſſion of many great and ſhameful Sins. *

3.

Theſe my Tranſgreſſions, O Lord, which I now confeſs and bewail before Thee; and many more that I cannot remember and reckon up, have made me leſs than the leaſt of all thy Mercies, and utterly unworthy of thy Grace and Favour. But, I beſeech Thee, let the ſame infinite Goodneſs, which amidſt all my Provocations hath ſpared me thus long, prevail with Thee to accept this Confeſſion and Humiliation of a penitent Sinner. Give me a deep Senſe of the Evil of Sin, and of my own Vileneſs and Wickedneſs in Offending ſo Holy,

Holy, and ſo Gracious a God: Againſt the cleareſt Knowledge of thy Will; the Checks of my own Conſcience; and the higheſt Obligations both of Duty and Intereſt.

4.

And grant, I humbly pray Thee, that the Remembrance of my exceeding great Folly, and Perverſeneſs, and Ingratitude, in my former Offences, may work in me a hearty Indignation againſt my ſelf, and fill my Soul with Shame, and Sorrow, and Confuſion: That when I come to thy holy Table, I may offer unto Thee the Sacrifice of a broken and contrite Heart, which is always acceptable in thy Sight, thro' the Merits and Mediation of thy Son Jeſus Chriſt, my only Saviour and Redeemer. *Amen.*

A Profeſſion of our ſincere Deſire and Reſolution to live better for the future.

1.

WITH this Profeſſion of my unfeigned Sorrow and Repentance for my paſt Sins, I humbly deſire to offer up to thy Majeſty my moſt earneſt Deſire to be delivered from them for the Time to come, and my ſincereſt Reſolutions to uſe my utmoſt Endeavours, to reform whatever has been amiſs in the Temper of my Mind, or the Courſe of my Life; and eſpecially, to forſake all thoſe Sins that I know my ſelf moſt apt to be betrayed into, and to labour after thoſe Virtues, which I have been moſt defective in hitherto. *

* *Here renounce the particular Sins you find your ſelf in greateſt Danger of falling into, whether by Nature or Cuſtom, or the Courſe of your Buſineſs and Converſation; and pray that you may be enabled to attain the contrary Virtues.*

2. And

2.

And that I may never fall from theſe good Purpoſes, thro' the Temptations of the World, or the Deceitfulneſs of my own Heart; I here ſolemnly promiſe to ſet thy Laws always before my Eyes, and to keep a ſtrict Watch over all my Thoughts and Ways; to remember my own Weakneſs and Frailty, and to pray daily for the Aſſiſtance and Conduct of thy bleſſed Spirit; to avoid as much as in me lies, all Occaſions and Incitements to Sin, and by a religious Uſe of thy holy Ordinances, both in Publick and Private, to preſerve and cheriſh the good Diſpoſitions Thou haſt raiſed in my Heart.

3.

With theſe godly Reſolutions of a ſincere and uniform Obedience for the future, I deſire to approach thy holy Table; in an humble Aſſurance, thro' Faith in my crucified Saviour, to receive the comfortable Pledges of my Pardon for all that is paſt. O Thou, who art a God ready to pardon, and abundant in Mercy, blot out, I beſeech Thee, all my known and wilful Tranſgreſſions; and cleanſe me alſo from my ſecret Faults.

4.

And that I may faithfully keep and perform theſe holy Promiſes and Reſolutions, and continue thy obedient Servant unto my Life's end; vouchſafe me, in theſe holy Myſteries, ſuch a Portion of thy good Spirit, as Thou ſhalt ſee neceſſary to guide me in all my Ways, and preſerve me againſt all Temptations, and to keep up in me a true Chriſtian Temper of Soul: That ſo, being juſtified by Faith, and ſtrengthen'd with Might by thy Spirit in the inner Man, I may be renewed after thy Likeneſs, in Righteouſneſs and true Holineſs, and continually live to Him, who died for me, thy Son, and my alone Saviour Jeſus Chriſt. *Amen.*

III. *Unfeigned Love and Charity towards all Men; as well Enemies as Friends.*

BEloved, let us love one another; for Love is of God: And every one that loveth, is born of God, and knoweth God.

He that loveth not, knoweth not God; for God is Love.

In this was manifeſted the Love of God towards us; becauſe that God ſent his only-begotten Son into the World, that we might live through Him.

Herein is Love: Not that we loved God, but that He loved us, and ſent his Son to be the Propitiation for our Sins.

Beloved, if God ſo loved us; we ought alſo to love one another, 1 *Joh.* iv. 7,——11.

Be ye therefore Followers of God as dear Children.

And walk in Love, as Chriſt alſo hath loved us, and hath given Himſelf for us, an Offering and a Sacrifice to God, for a ſweet ſmelling Savour, *Eph.* v. 1, 2.

Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking, be put away from you, with all Malice.

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you, *Eph.* iv. 31, 32.

Put on (as the Elect of God, holy and beloved) Bowels of Mercies, Kindneſs, humbleneſs of Mind, Meekneſs, Long-ſuffering:

Forbearing one another, and forgiving one another, if any Man have a Quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye.

And above all Things, put on Charity, which is the Bond of Perfectneſs.

And let the Peace of God rule in your Hearts; to the which alſo ye are called in one Body: *Col.* iii. 12——15.

For

For we being many, are one Bread, and one Body; for we are all partakers of that one Bread, 1 *Cor.* x. 17.

For as we have many Members in one Body, and all Members have not the ſame Office;

So we being many, are one Body in Chriſt; and every one Members one of another, *Rom.* xii. 4, 5.

We then that are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe our ſelves.

Let every one pleaſe his Neighbour for his good, to Edification.

For even Chriſt pleas'd not Himſelf: But (as it is written) the Reproaches of them that reproached Thee fell on me.

Now the God of Patience and Conſolation, grant you to be like-minded one towards another, according to Chriſt Jeſus:

That ye may with one Mind, and one Mouth, glorifie God, even the Father of our Lord Jeſus Chriſt, *Rom.* xv. 1, 2, 5, 6.

Let Love be without Diſſimulation.

Be kindly affection'd one to another, with brotherly Love, in Honour preferring one another:

Diſtributing to the Neceſſity of the Saints; given to Hoſpitality.

Bleſs them that curſe you: Bleſs, and curſe not.

Rejoice with them that do rejoice; and weep with them that weep.

Be of the ſame Mind one towards another: Mind not high things, but condeſcend to Men of low Eſtate: Be not wiſe in your own Conceits.

Recompence to no Man Evil for Evil: Provide things honeſt in the ſight of all Men.

If it be poſſible, as much as lieth in you, live peaceably with all Men.

Dearly-beloved, Avenge not your ſelves, but rather give place unto Wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord.

Therefore, if thine Enemy hunger, feed Him; if he thirſt, give him Drink: For

in ſo doing, thou ſhalt heap coals of Fire on his Head.

Be not overcome of Evil; but overcome Evil with Good, *Rom.* xii. 9, *&c.*

Rejoice not when thine Enemy falleth, and let not thy Heart be glad when he ſtumbleth, *Prov.* xxiv. 17.

But love your Enemies; do good to them which ate you:

Bleſs them that curſe you; and pray for them that deſpitefully uſe you.

So your Reward ſhall be great, and ye ſhall be the Children of the Higheſt, for He is kind unto the Unthankful and to the Evil.

Be ye therefore merciful, as your Father alſo is merciful.

Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven:

Give, and it ſhall be given unto you, good Meaſure, preſſed down, and ſhaken together, and running over, ſhall Men give into your Boſom: For with the ſame Meaſure that ye mete withal, it ſhall be meaſured to you again, *Luk.* vi. 27, 28, 36, *&c.*

Therefore if Thou bring thy Gift to the Altar, and there remembreſt that thy Brother hath ought againſt Thee;

Leave there thy Gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy Gift, *Matt.* v. 23, 24.

A Prayer for Charity towards all Men.

I.

ALmighty and moſt merciful God! who haſt abundantly manifeſted thy Love towards us, in ſending thy Son to be the Propitiation

on for our Sins! and haſt commanded us to be Followers of Thee, as dear Children, in being merciful, as Thou our Heavenly Father art merciful; and to walk in Love, as Chriſt alſo hath loved us, and hath given Himſelf for us; Grant me thy Grace, I beſeech Thee, that I may ſeriouſly lay to Heart the indiſpenſable Obligations I lie under to the Practice of a Duty, ſo powerfully recommended, and ſo ſtrictly enjoin'd in thy holy Word.

2.

I do now more particularly pray for that moſt excellent Gift of Charity, as it is a neceſſary Diſpoſition to my worthily receiving that holy Sacrament, which was inſtituted by our bleſſed Maſter and only Saviour Jeſus Chriſt; as well to be a Means of engaging all his Diſciples to love one another, as to be a ſtanding Memorial, and viſible Pledge of his Love to us.

3.

Grant therefore, O gracious Lord, that I may carefully put away from me all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking, with all Malice; and that I may alſo put on (as becomes the Elect of God) Bowels of Mercies, Kindneſs, humbleneſs of Mind, Meekneſs, and Long-ſuffering; that I may love with a ſincere and cordial Affection; and be always ready to do good, and to communicate; and as much as in me lies, promote the preſent and future Happineſs of all Men, and eſpecially of them that are of the Houſhold of Faith.

4.

O let the Peace of God rule in my Heart, and diſpoſe me evermore to follow after the things that make for Peace, and things wherewith I may edifie others. Lord, give me Grace to love even my Enemies; to do good to them that hate me; to bleſs them that curſe me; and to pray for them that deſpitefully uſe me; that ſo I may be

be indeed thy Child, who art kind to the Unthankful and to the Evil; and a true Diſciple of my bleſſed Saviour, who died for his Enemies, and prayed for his Perſecutors, even in the Agonies of Death, when He was ſuffering the moſt bitter Effects of their Malice and Cruelty. Grant this, O Heavenly Father, for the ſake of the ſame my bleſſed Saviour Jeſus Chriſt, thy only Son our Lord. *Amen.*

IV. *A lively Faith in God's Mercy thro' Chriſt: Whereby is intended, not only a firm Belief that whatever God has promiſed to penitent Sinners, thro' Chriſt, ſhall be effectually made good to them; but alſo an aſſured Perſuaſion, that if we come duly prepared to the Holy Sacrament, the general Promiſes of God in Scripture concerning his pardoning Mercy and Grace, ſhall be immediately applied and made good to our Perſons in particular.*

1.

THIS is a faithful Saying, and worthy of all acceptation, that Chriſt Jeſus came into the World to ſave Sinners, 1 *Tim.* i. 15.

And by Him, all that believe are juſtified from all things from which ye could not be juſtified by the Law of Moſes, *Act.* xiii. 39.

For to Him give all the Prophets witneſs, that through his Name, whoſoever believeth on Him, ſhall receive Remiſſion of Sins, *Act.* x. 43.

The Father loveth the Son, and hath given all Things into his Hands.

He that believeth on the Son hath everlaſting Life; and he that believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him, *Joh.* iii. 35, 36.

He that believeth on the Son of God, hath the Wit-

Witneſs in himſelf: He that believeth not God, hath made Him a Lyar; becauſe he believeth not the Record that God gave his Son.

And this is the Record, (*viz.*) that God hath given us Eternal Life: And this Life is in his Son.

He that hath the Son, hath Life; and he that hath not the Son, hath not Life.

Theſe things are written to you that believe on the Name of the Son of God, that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God, 1 *Joh.* v. 10,——13.

Who, after he had offered one Sacrifice for Sins, for ever ſat down on the right Hand of God:

For by one Offering, He hath perfected for ever them that are ſanctified. *Heb.* x. 12, 14.

2.

Having therefore, Brethren, boldneſs to enter into the Holieſt by the Blood of Jeſus,

By a new and living Way, which He Himſelf hath conſecrated for us, thro' the Veil, that is to ſay, his Fleſh:

And having an High Prieſt over the Houſe of God:

Let us draw near with a true Heart, in full Aſſurance of Faith; having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water, *Heb.* x. 19,——22.

Jeſus ſaid, Come unto me all ye that labour, and are heavy laden; and I will give you reſt, *Matt.* xi. 28.

I am the Bread of Life: He that cometh to me, ſhall never hunger; and he that believeth on me, ſhall never thirſt.

Verily, verily, I ſay unto you, He that believeth on me, hath everlaſting Life.

I am that Bread of Life.

This is the Bread of Life which cometh down from

from Heaven, that a Man may eat thereof, and not die.

He that eateth of this Bread ſhall live for ever.

As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, even he ſhall live by me.

Labour not for the Meat which periſheth, but for that Meat which endureth unto everlaſting Life, which the Son of Man ſhall give unto you.

Lord, evermore give us this Bread, *Joh.* vi. 35, 47, &c.

A Prayer for a lively Faith in God's Mercy through Chriſt.

1.

ALmighty and Everliving God! who didſt ſo love the World, as to give thy only-begotten Son, that whoſoever believeth in Him ſhould not periſh, but have Everlaſting Life; grant me, I beſeech Thee, ſo perfectly, and without all doubt, to believe in thy Son Jeſus Chriſt, that my Faith may be unreproveable in thy Sight; and that I, being made free from Sin, and becoming the Servant of God, may have my Fruit unto Holineſs, and the End Everlaſting Life.

2.

I pray Thee particularly, to increaſe and ſtrengthen my Faith, with reſpect to the Merit and Efficacy of thy Son's Croſs and Paſſion: That I may come to the Lord's Table with a firm and lively Perſuaſion, that the Death which He ſuffer'd for us upon the Croſs, was a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and that if I am not wanting in my Endeavours to fit my ſelf for ſo divine a Favour, all the bleſſed Promiſes

which Thou haſt made to *Mankind*, for His ſake, will aſſuredly be made good to *me* in *particular*, by Means of that holy Sacrament, whereof I am now preparing to communicate. Grant this, O merciful Father, for the Merits, and thro' the Mediation of the ſame thy Son our Saviour Jeſus Chriſt. *Amen.*

V. *A thankful Remembrance of Chriſt's Death, and of the innumerable Benefits He has thereby purchaſed for us; with a Reſolution of expreſſing our Thankfulneſs, in following the bleſſed Steps of his holy Life.*

I.

CHRIST ſuffered for us, leaving us an Example, that we ſhould follow his Steps;

Who did no Sin; neither was Guile found in his Mouth:

Who, when He was reviled, reviled not again; when He ſuffer'd, He threatned not, but committed Himſelf to Him that judgeth righteouſly:

Who his own ſelf bare our Sins in his own Body on the Tree, that we being dead to Sin, ſhould live to Righteouſneſs; by whoſe Stripes ye were healed, 1 *Pet.* ii. 21, ——— 24.

Jeſus ſaith unto them, My Meat is to do the Will of Him that ſent me, and to finiſh his Work, *Joh.* iv. 34.

I ſeek not my own Will; but the Will of my Father which hath ſent me, *Joh.* v. 30.

For I came down from Heaven, not to do my own Will, but the Will of Him that ſent me, *Joh.* vi. 38.

Let this Mind be in you, which was in Chriſt Jeſus; who being in the Form of God, thought it not Robbery to be equal with God;

But made Himſelf of no Reputation, and took upon

upon Him the Form of a Servant, and was made in the Likeneſs of Men;

And being found in Faſhion as a Man, He humbled Himſelf, and became obedient unto Death, even the Death of the Croſs, *Phil.* ii. 5, — 8.

2.

I beſeech you therefore, by the Mercies of God, that you preſent your Bodies a living Sacrifice, holy, acceptable to God, which is your reaſonable Service, *Rom.* xii. 1.

For ye are bought with a Price: therefore glorifie God in your Body, and in your Spirit, which are God's, 1 *Cor.* vi. 20.

Offer unto God Thankſgiving, and pay thy Vows unto the moſt High, *Pſal.* l. 14.

Vow, and pay unto the Lord your God: let all that be round about Him, bring Preſents unto Him that ought to be feared, *Pſal.* lxxvi. 11.

An Offering of a free Heart will I give Thee; and praiſe thy Name, O Lord, becauſe it is ſo comfortable, *Pſal.* liv. 6.

Every Day will I give Thanks unto Thee, and praiſe thy Name for ever and ever.

One Generation ſhall praiſe thy Works unto another, and declare thy Power.

The Memorial of thy abundant Kindneſs ſhall be ſhewn; and Men ſhall ſing of thy Righteouſneſs.

All thy Works praiſe Thee, O Lord, and thy Saints give Thanks unto Thee, *Pſal.* cxlv. 2, 4, 7, 10.

For Thou waſt ſlain; and haſt redeemed us unto God, out of every Kindred, and Tongue, and People, and Nation, *Rev.* v. 9.

3.

Unto Him that loved us, and waſhed us from our Sins in his own Blood;

And hath made us Kings and Prieſts unto God, and his Father: To Him be Glory and Dominion, for ever and ever, Amen, *Rev.* i. 5, 6.

Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing:

Bleſſing, and Honour, and Glory, and Power, be unto Him that ſitteth upon the Throne, and unto the Lamb for ever and ever, *Rev.* v. 12, 13.

A Prayer for a thankful Remembrance of Chriſt's Death; and for Grace to expreſs our Thankfulneſs in the future Obedience of our Lives.

ALmighty God and Heavenly Father! who haſt vouchſafed to invite me to thy holy Table, where will be adminiſtred the moſt comfortable Sacrament of the Body and Blood of Chriſt, to be received in Remembrance of his meritorious Croſs and Paſſion, whereby alone we obtain remiſſion of our Sins, and are made partakers of the Kingdom of Heaven; I deſire to render Thee my moſt humble and hearty Thanks, for that Thou haſt given thy Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual Food and Suſtenance in that holy Sacrament. And I beſeech Thee to give me Grace to approach thy Table with a lively and grateful Senſe of this thy ineſtimable Goodneſs, and of the innumerable Benefits which our bleſſed Saviour and Redeemer has purchaſed for us by his Death

An

And grant, I humbly pray Thee, that I may expreſs the Gratitude of my Heart, by the future Obedience of my Life; and manifeſt the Sincerity of my Obedience, by ſubmitting my ſelf entirely to thy holy Will and Pleaſure, and by ſtudying to ſerve Thee in true Holineſs and Righteouſneſs all my Days, through the ſame our Lord Jeſus Chriſt; to whom with Thee, and the Holy Ghoſt, be all Honour and Glory, World without end. *Amen.*

SECT. III.

Devotions immediately Preparative to the Holy Sacrament: Proper to be uſed in the Morning before we go to the Lord's Table: Or on any Day of the Week preceeding the Communion.

I.

An Examination of our ſelves, with reſpect to our State of Preparation for the Lord's Supper.

1.

HAVE I taken due Care to inform my ſelf aright, of the Nature, End, and Dignity of that Holy Sacrament, which I purpoſe, thro' God's Aſſiſtance, to receive * *this Day*, at the Table of our Lord? And may I upon good Grounds believe, that I am in a due State of Preparation for receiving it?

* Or, *on the Lord's Day now approaching.*

Do I conſider it as a holy Feaſt of Chriſt's own appointment; wherein, by eating Bread, and drinking Wine, we commemorate the infinite Love of our bleſſed Saviour in Dying for us; and the invaluable Bleſſings, which by his precious Bloodſhedding, He hath obtained to us?

Do I conſider it, as a ſacred Ordinance, deſign'd to excite and imprint in our Souls a grate-

grateful Senſe and Remembrance of his Death and Paſſion, by the viſible Repreſentation that is therein made, of his Body's being broken, and his Blood ſhed for us upon the Croſs?

Do I conſider likewiſe, that this holy Sacrament, is not only a ſtanding Memorial of the Death and Sufferings of Chriſt; but a federal Rite, wherein the New-Covenant in his Blood is ratified and confirmed to every worthy Communicant; and the ineſtimable Privileges of that Covenant, [*viz.*] the Remiſſion of our Sins, God's Holy Spirit, and Eternal Life, are inſured to us, upon the Condition of our Repentance, and Faith, and future Obedience?

2.

Do I further conſider, that as Bread and Wine have a *natural* Efficacy in them to ſtrengthen and refreſh our *Bodies*; ſo when they are duly adminiſtred and received in this Holy Sacrament, they have, by the *ſpecial Benediction of God*, an immediate tendency to ſtrengthen and refreſh our *Souls*? To *ſtrengthen* them, by invigorating us with new Degrees of Power and Ability for the Diſcharge of our Duty; and to *refreſh* them, by the reviving Hope, and Aſſurance of our being reconciled to God, through the precious Blood of his beloved Son.

Do I conſider alſo, that the Body and Blood of Chriſt, which are thus verily and indeed received by the Faithful in the Lord's Supper, are the proper Nouriſhment of our Souls; and as neceſſary and Efficacious to the Suſtenance of our *ſpiritual* Life, and our growth in Grace; as eating and drinking are to the Support of our *animal* Life, and the Strength and Health of our Bodies?

3.

Has the Conſideration of theſe important and moſt comfortable Truths, produced in me an earneſt Deſire and Longing to go to the Table of the Lord? A Hunger and Thirſt after that ſpiritual Food; that Bread which nouriſhes the Soul, and that Wine which makes glad the Heart of Sinners? That Heavenly Bread, and that Bleſſed Wine; the Eating and Drinking of which, will enable us to vanquiſh and overcome all the Enemies of our Salvation; will ſupport and ſtrengthen us in the Hour of Death; and preſerve both our Souls and Bodies to everlaſting Life?

Do I feel in my ſelf that awful Regard to theſe Holy Myſteries, and thoſe pious and heavenly Diſpoſitions of Mind, that are neceſſary to qualifie me for the worthy Receiving of this bleſſed Sacrament, and to entitle me to the Benefits, which God has promiſed to thoſe who receive it in a Manner becoming ſo ſacred and ſolemn an Action?

4.

Am I ſincerely Penitent for my paſt Offences, and ſtedfaſtly purpoſed to live better for the future?

Is my Sorrow for my Sins a godly Sorrow? a Sorrow for my having offended God, and tranſgreſs'd his holy Laws; a Sorrow for my having incurr'd the Diſpleaſure of a *Holy* God, who is of purer Eyes than to behold Iniquity, and a *Good* God, who has loved me ſo tenderly, and beſtowed ſo many Benefits and Favours upon me?

Is it a Sorrow *ariſing* from a true Principle of filial Love to God; and *accompanied* with earneſt

earneſt Deſires and Reſolutions to devote my ſelf henceforward to his Honour and Service, and to live anſwerably to the Engagements of that holy Covenant, which I was admitted into at my Baptiſm, and am now going to renew at the Lord's Table?

5.

Do I firmly believe that our Saviour's Death upon the Croſs was a true propitiatory Sacrifice; offer'd up by *Chriſt* for the Atonement of our Sins, and accepted by the *Father* as a full Satisfaction to his offended Juſtice, in behalf of all thoſe who ſhall perform the Conditions of the new Covenant in his Blood?

Am I firmly perſuaded, that if I come duly prepared to this holy Sacrament, the bleſſed Memorial of that meritorious Sacrifice, I ſhall be aſſuredly entitled to all the ineſtimable Benefits which Chriſt has thereby purchaſed for us; ſo as that all the *general* Promiſes which God has made to penitent Sinners thro' Chriſt, will undoubtedly and effectually be applied and made good to me *in particular*?

6.

Do I feel my Heart affected with becoming Sentiments of Love, and Joy, and Gratitude, at the Remembrance of the infinite Goodneſs of God the Father, in giving up his only-begotten Son to die for us; and of the incomprehenſible Love and Condeſcention of God the Son, in humbling Himſelf even to the cruel and ignominious Death of the Croſs for our ſakes?

Am I ſufficiently ſenſible of, and thankful for the unſpeakable Advantages and Bleſſings which the Death of Chriſt hath merited and procured

cured for Mankind? That whereas we muſt have been miſerable to all Eternity if He had *not* died, He, by being made a Curſe for us, and dying in our ſtead, has not only deliver'd us from the Curſe of the Law, and the Terrors of Death; from the Tyranny of Sin and Satan, and from Torments Eternal; but has alſo purchaſed for us Pardon and Grace, Conſolation and Acceptance, and the everlaſting Joys and Glories of the Kingdom of Heaven.

Am I unfeignedly thankful for the exceeding great Love of our Maſter and only Saviour Jeſus Chriſt, in Inſtituting this holy Sacrament, to be a ſtanding Memorial of his Death, and a Means of our having the New Covenant in his Blood renewed and confirmed to us in a viſible Manner; and all the bleſſed Effects of his Paſſion, verily and indeed communicated to us, upon our worthily receiving theſe ſacred Pledges of his Love?

7.

Do I conſider, Laſtly, that this holy Feaſt, wherein the Love of Chriſt is ſo wonderfully exemplified; and all are invited to eat of one Bread, and drink of one Cup, was deſign'd by our bleſſed Saviour to be a ſolemn Rite, whereby all his Diſciples ſhould teſtifie their mutual Love of one another, and be reminded of the inviolable Obligations they lie under to preſerve the Unity of the Spirit in the Bond of Peace?

And do I therefore, in purſuance of theſe beneficent Ends, reſolve to make my ſelf appear to be Chriſt's Diſciple indeed, by loving all Men with a ſincere and cordial Affection, and by taking all proper Occaſions of expreſſing my Chriſtian Love and Charity, in being always ready to forgive thoſe who may happen to provoke

or

or injure me; and to do all the good Offices I may be capable of, to every Man, as well Enemies as Friends; whether in order to promote their Spiritual or Temporal Advantage?

II.

A Prayer for all those holy Dispositions that are necessary to make us worthy Receivers of the Lord's Supper.

1.

ALmighty God and Heavenly Father! who of thy tender Mercy didst give thy only Son Jesus Christ, to suffer Death upon the Cross for our Redemption: Out of the same tender Mercy, assist me with thy Grace, that I may worthily partake of that holy Feast, which was instituted by Christ Himself, in order to perpetuate the Memory of his Death and Passion, and to exhibit and apply to every penitent Sinner, the invaluable Benefits He has thereby purchased for us.

2.

Give me right Notions, and a clear Conception, as of the Nature, End, and Dignity, so of the divine Virtue and Efficacy of that blessed Sacrament. And dispose me to receive it with such a pious and heavenly Temper of Mind, that in Eating of that Bread, and Drinking of that Cup, I may be strengthen'd with Might by thy Spirit in the inner Man, and refresh'd with those inward Delights of thy Grace, which truly devout Persons feel at the Table of their Lord.

3.

Grant me, I humbly pray Thee, such a Sense of my Sins, and of the Sufferings of my blessed Savi-

Saviour for them, as may affect my Heart with a deep Sorrow and Contrition for the unworthy Returns I have made to his infinite Love; and inſpire me with earneſt Deſires and Reſolutions to devote my ſelf henceforwards to his Honour and Service, and to live anſwerably to the Engagements of that holy Covenant, which I was admitted into at my Baptiſm, and am now going to renew in the Sacrament of the Lord's Supper.

4.

Poſſeſs my Heart with becoming Sentiments of Love, and Joy, and Gratitude, at the Remembrance of thy incomprehenſible Goodneſs, in giving up thy only-begotten Son to die for us; and of the exceeding great Love and Condeſcenſion of our bleſſed Redeemer, in humbling Himſelf even to the cruel and ignominious Death of the Croſs for our ſakes.

5.

By His Death, I do firmly believe that He has made a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World! Lord, increaſe this Faith in me evermore: And, upon this Occaſion eſpecially, give me Grace to approach Thee with a lively Faith in thoſe moſt gracious Promiſes, which Thou haſt made to penitent Sinners, thro' Him; and an aſſured Perſuaſion, that if I come duly prepared to his Holy Table, they will all be effectually applied and made good to me in particular.

6.

Finally, ſince that bleſſed Sacrament, I am now preparing to receive, was deſigned by our Saviour, not only as a Memorial and Pledge of *his* Love to us; but a Means of Engaging all his *Diſciples* to live in the ſtricteſt Love and Charity towards *one another*: Grant, I moſt humbly beſeech Thee, that laying aſide all

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Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking, I may come to thy Holy Table with a Heart in perfect Charity with all the World, and fully reſolv'd to make my ſelf appear, in the future Courſe of my Life, to be Chriſt's Diſciple indeed, by walking in Love, as Chriſt alſo hath loved us, and given Himſelf for us an Offering and a Sacrifice to God, for a ſweet ſmelling Savour.

7.

Theſe holy Diſpoſitions, O Lord, and if there be any other that may be neceſſary to make me an acceptable Gueſt at the Lord's Table, I humbly beg for the Merits, and thro' the Mediation of the ſame thy Son, my ever-bleſſed Saviour and Redeemer. *Amen.*

SECT. IV.

Prayers to be uſed upon our firſt Coming to the Lord's Table.

1.

BLeſſing, Honour, Glory, and Power, be unto Him that ſitteth upon the Throne, and unto the Lamb for ever and ever!

2.

O Holy and Bleſſed Jeſus! the Eternal and Only-begotten Son of God! The Prince of Peace! the Lamb without ſpot! who didſt willingly offer up thy Self a Sacrifice *for* us upon the Croſs, and haſt graciouſly promiſed to give thy Self *to* us in the devout Participation of theſe holy Myſteries; for thy Paſſion and Promiſe ſake, I beſeech Thee, give me

me an Intereſt in the Merits of thy Death, and make me a Partaker of the Bleſſings of thy Table.

3.

I am a ſinful *Man*, O Lord, and altogether unworthy to ask of Thee ſo ineſtimable, ſo Divine a Favour! O let thy precious Blood cleanſe me from all my Sins. And ſend down, I humbly pray Thee, thy Holy Spirit upon thy Servant, to prepare and ſanctifie my Soul, that it may be a fit Habitation for the God of Purity to come down into and dwell in; and that I may ſo penitently and devoutly eat and drink at this thy Table, and ſo worthily receive the outward Elements of Bread and Wine, that I may thereby be entitled to all thoſe Benefits and Bleſſings, in order to the Obtaining of which for us, thy Body was broken, and thy Blood ſhed upon the Croſs. And grant, I beſeech Thee, that I may ſo feed on Thee in my Heart by Faith with Thankſgiving, that I may become one with Thee, and Thou with me, to the Strengthning and refreſhing of my Soul in this preſent Life; and to the everlaſting Felicity of Soul and Body hereafter. *Amen.*

4.

At the Offertory.

Bleſſed be Thou, O Lord God! for all things come of Thee; and of thy own do I now give Thee.

O let this Alms be an Odour of a ſweet Smell, a Sacrifice acceptable and well-pleaſing to Thee.

SECT. V.

Prayers to be uſed before and after the Conſecration of the Bread and Wine.

Before Conſecration.

1.

O Lord, open now the Eyes of our Underſtanding, that we may clearly diſcern the true Intent and Meaning of theſe Holy Myſteries: And I beſeech Thee alſo, to add ſuch Strength to our Faith, and ſuch Seriouſneſs to our Repentance; that we may be fitted to receive that inward and ſpiritual Grace, even thy moſt bleſſed Body and Blood, which by thy own appointment are exhibited and conveyed to the Souls of the Faithful, by this Bread broken, and this Wine poured out.

2.

Bleſſed Jeſus! Thou waſt wounded for our Tranſgreſſions and bruiſed for our Iniquities! and by thy Stripes we are healed!

Thou who kneweſt no Sin, waſt numbred with the Tranſgreſſors, and didſt pour out thy Soul unto Death! and by thy Blood Thou haſt redeemed us unto God!

3.

O Saviour of the World, who by thy Croſs and precious Blood haſt redeemed us! ſave us, and help us, I humbly beſeech Thee, O Lord.

After

After Conſecration.

1.

BLeſſed be thy Love, O my crucified Redeemer! who didſt graciouſly vouchſafe to inſtitute this Sacrament to be a ſtanding Memorial of the Sacrifice of thy Death, and a Means of applying to us the Benefits of it.

2.

I believe, O Lord, that the Bread which we break, and the Cup which we drink at this thy Table, are not only commemorative *Signs*, but the real *Communication* of thy Body which was broken, and of thy Blood which was ſhed for us upon the Croſs; in regard that they are Means of thy own Appointment, whereby all the Benefits which thy Death has merited for *Mankind*, are exhibited and ſealed to *every* worthy Receiver *in particular*.

3.

I believe that thy bleſſed Body and Blood, which are thus verily and indeed received by the Faithful in this Sacrament, are the proper Nouriſhment of our Souls; and as neceſſary and efficacious to the Suſtenance of our *ſpiritual* Life, and our growth in *Grace*; as Eating and Drinking are to the Support of our *animal* Life, and the Health and Strength of our *Bodies*.

4.

I humbly pray Thee therefore, help thy Servants, who are here met together to eat and drink at thy Table, in Remembrance of thy Death and Paſſion.

5.

And grant, I beſeech Thee, that with theſe ſacred Symbols of Bread and Wine, the Divine Food of thy moſt holy Body and Blood ma

may be ſo effectually imparted to our Souls, that it may renew in us whatever has been decayed by the Fraud and Malice of the Devil, or by our own depraved Will and Frailneſs.

6.

Grant that through the Efficacy and Virtue of theſe bleſſed Myſteries, all carnal Affections may die in us, and all things belonging to the Spirit may live and grow in us.

7.

Grant, that by the gracious Influences of thy Spirit, accompanying this thy own Ordinance, we may be ſo ſtrengthned with Might in the inner Man, that we may have Victory and Triumph over the Devil, the World, and the Fleſh; and continue thy faithful Soldiers and Servants unto our Lives end.

8.

Grant that all we, who are here dedicating our ſelves to Thee, may be plenteouſly endued with all Heavenly Virtues, and everlaſtingly rewarded, through thy Merits and Interceſſion, O bleſſed Son and Lamb of God! O Holy and moſt merciful Saviour! who with the Father, and the Holy Ghoſt, liveſt and reigneſt, one God, World without end! *Amen.*

SECT. VI.

Prayers to be uſed before, and after Receiving the Bread.

I.

Before we receive the Bread.

O Eternal and ever-bleſſed Saviour! who haſt told us, that he that eateth thy Fleſh, and drinketh thy Blood, dwelleth in Thee, and Thou in Him! Grant me, I beſeech Thee, ſo to eat of this Bread, [*and to drink of this Cup*] with a true penitent Heart, and lively Faith; that I may ſpiritually eat thy moſt ſacred Fleſh, [*and drink thy moſt precious Blood,*] and become a living Temple, ſanctified and devoted to thy Honour and Service, and ſuch wherein Thou mayeſt delight to dwell, and make the Place of thy Reſt and Abode both now and ever. *Amen.*

¶ *The two Clauſes relating to the Wine, are then only to be uſed, when we apprehend we ſhall not have time to uſe the Prayer particularly appointed to be uſed before receiving the Cup.*

II.

After we have received the Bread.

1.

I Believe, O bleſſed Jeſus! that Thou art the Chriſt, the holy One of God, and the only Mediator between God and Man! who, by the

he Sacrifice of thy ſelf, haſt made Atonement or Sin; and being ſat down on the right Hand of the Majeſty on High, art able to ſave all hem to the utmoſt who come unto God by Thee, eeing Thou ever liveſt to make Interceſſion for hem!

2.

Grant, I beſeech Thee, that by this ſacred Memorial of thy crucified Body now given and received, according to thy own Inſtitution, all the Benefits of that moſt precious Sacrifice, which Thou didſt once offer up for the Sins of the whole World, may be applied and ſealed to my Soul in particular. *Amen.*

Two other Forms of Prayer before and after receiving the Bread, which may ſometimes be uſed inſtead of the former.

1.

Before the Bread.

O Lord God! I now deſire to renew my Covenant with Thee, and to ſeal it in his Sacrament.

Lord, put thy Laws into my Mind, and write them in my Heart; and for the Paſſion of thy Son, which I now commemorate, be merciful to my Unrighteouſneſs; my Sins and Iniquities remember no more.

O be Thou my God; and, thro' the Help of thy Grace, I will be thy Servant from this time forth for evermore. *Amen.*

2.

After the Bread.

BLeſſed be thy holy Name, O Lord my God, who haſt now given me to eat of the Bread of Life.

O grant, that in the Strength of this Heavenly Food, I may walk in all the Commandments and Ordinances of the Lord blameleſs; and go from Strength to Strength, till I come to a perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt. *Amen.*

A thankful Commemoration of Chriſt's Sufferings: To be uſed (when time will permit) whilſt the Bread is diſtributing to the other Communicants.

1.

EVerlaſting Praiſe, Honour, and Glory, be to the Holy and ever-bleſſed Trinity, Father Son, and Holy Ghoſt! one Almighty and moſt glorious God! for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt both God and Man; who humbled Himſelf even to the Death of the Croſs, for us miſerable Sinners, who lay in Darkneſs, and in the Shadow of Death, that He might make us the Children of God, and exalt us to everlaſting Life! And to the End we ſhould always remember his exceeding great Love in Dying for us, and the innumerable Benefits which by his precious Blood-ſhedding He hath obtained to us, hath inſtituted and ordained theſe holy Myſteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort!

2.

I come now to thy Altar, O my crucified Redeemer, to teſtifie my unfeigned Love to Thee and my thankful Remembrance of thy inexpreſſible Love to me, and all Mankind.

3.

I remember, O gracious Lord, how Thou, who thoughteſt it no Robbery to be equal with God waſt made in the Faſhion of frail Man, and took

ſt upon Thee the Form of a Servant: I remem-
er how many Reproaches, and Contradictions,
nd Blaſphemies, and Perſecutions, Thou didſt
ndure from a wicked and perverſe Generation;
nd all to ſave us ſinful Men!

*O Lord Jeſus! never was any Sorrow like unto
hy Sorrow! Worthy art Thou, O Lamb that waſt
lain, to receive Power, and Riches, and Wiſdom,
nd Strength, and Honour, and Glory, and Bleſ-
ing.*

4.

I remember, O gracious Lord, how Thou didſt
ndure a moſt bitter Agony, and didſt ſweat
reat Drops of Blood falling to the Ground! how
Thou, who art God above all, bleſſed for ever,
waſt treacherouſly betray'd, and apprehended,
nd bound as a Malefactor! how Thou waſt for-
aken of all thy Diſciples, and ſet at nought by
Herod, and his Men of War; and all to ſave us
inful Men!

O Lord Jeſus! never was any Sorrow, &c.

5.

I remember how Thou, O God of Truth, waſt
ccuſed by falſe Witneſſes; how Thou, whom
ll the Angels adore, waſt blindfolded, and buffet-
d, and mocked, and ſpit upon, and ſtripped na-
ked, and ſcourged; and all this, that we might
e healed by thy Stripes, and to ſave us ſinful Men!

O Lord Jeſus! never was any Sorrow, &c.

6.

I remember, O Lord, how Thou, who art the
great Judge of Heaven and Earth, waſt thy ſelf
dragg'd to the Judgment-Seat, and condemn'd;
how Thou, O King of Heaven, waſt crown'd

with Thorns, and oppreſſed with the Weigh
of thy own Croſs; and all, to ſave us ſi
ful Men!

O Lord Jeſus! never was any Sorrow, &c.

7.

I remember, O bleſſed Saviour, how Tho
who art the Lord of Glory, and the ſole Autho
of Life, waſt put to a moſt ignominious Death
how thy Hands and thy Feet were nail'd to
Croſs; how Thou waſt crucified between tw
Thieves, and numbered with the Tranſgreſſors
how Thou hadſt a Potion offer'd Thee, to in
bitter thy very laſt Gaſp; and all to ſave
ſinful Men!

O Lord Jeſus! never was any Sorrow, &c.

8.

I remember, O gracious Lord, how eve
when Thou waſt hanging on the Cro
Thou waſt ſcoff'd at and reviled; how in
nitely Thou waſt then afflicted and bruiſed fo
our Tranſgreſſions, when the Iniquities of
all were laid upon Thee; how Thou did
then expreſs an Anguiſh greater than all th
Tortures of thy Crucifixion, when Thou did
cry out, MY GOD, MY GOD, WHY HAS
THOU FORSAKEN ME? And how Tho
didſt at laſt give up the Ghoſt, and die thy Se
that we might live!

O Lord Jeſus! never was any Sorrow, &c.

9.

I unfeignedly believe, O gracious Lord, th
Thou didſt ſuffer all this for us ſinful Men, wh
we were all thy utter Enemies, and had nothi

in us to move Thee to pity us, but our extream Misery; nothing to move Thee to ſave us, but our great Unworthineſs, and thy greater Mercy! O the Depth of the Riches of thy Goodneſs! bleſſed Lord! how unutterable is thy Mercy! and thy Love paſt finding out!

10.

Lord, ſuffer me not, I beſeech Thee, to reſt in a bare Remembrance of that great Salvation which Thou haſt ſo dearly purchaſed for us: But vouchſafe to work in me all thoſe holy and heavenly Affections, which become the Remembrance of a crucified Saviour! Oh! do Thou daily heighten my Senſe of thy Love to me, that I may daily heighten my Love to Thee; and may ſo fervently and devoutly ſerve Thee all the reſt of my Life here upon Earth, that hereafter, when Thou ſhalt come in the Clouds of Heaven, attended with thy holy Angels, to judge both the Quick and the Dead, I may be numbred amongſt thy good and faithful Servants, and with them, be admitted into thy Kingdom of Glory, where we ſhall offend Thee no more, but Love Thee to the utmoſt Capacity of our Natures, and praiſe Thee inceſſantly to all Eternity. *Amen.*

SECT. VII.

Prayers to be uſed before, and after Receiving the Cup.

I.

Before we receive it.

O Eternal, and ever-bleſſed Saviour! whoſe Blood is a Fountain of living Waters, of which, whoſoever drinketh, he ſhall live for ever! Grant me, I beſeech Thee, ſo to drink of this Cup, that I may ſpiritually drink thy moſt precious Blood; and being thereby cleanſed from all the Stains and Defilements which Sin has brought upon my Soul, I may, in thy good Time, be admitted to drink of thoſe Rivers of Pleaſures which flow at thy right Hand for evermore. *Amen.*

II.

After we have received it.

1.

BLeſſed Saviour! Thou haſt loved us, and waſhed us from our Sins in thy own Blood. To Thee be Glory and Dominion for ever and ever. *Amen.*

2.

By this, the Blood of the New-Teſtament which was ſhed for the Remiſſion of Sins, I beſeech Thee, O Lord God, Heavenly Father, ſpeak Peace to the Conſcience of thy ſinful Servant: Waſh me, and ſanctifie me with the Holy Ghoſt

Ghoſt: Give me that God-like Diſpoſition of Mind, which will manifeſt me to be thy Child by Adoption: And make me ever to continue in the Number of thy faithful and elect Children: And grant, that as I have now been made Partaker of the Death of thy Son; ſo I may be alſo of his Reſurrection; and that being ſtedfaſt in Faith, joyful through Hope, and rooted in Charity, I may finally, with the reſidue of thy Holy Church, be an Inheritor of Thine everlaſting Kingdom. *Amen.*

A larger Form of Prayer and Thankſgiving to be uſed after we have Communicated in both Kinds.

1.

I Heartily adore and worſhip Thee, O Father, Son, and Holy Ghoſt! my Creator, Redeemer, and Sanctifier! one infinitely Perfect, Powerful, Wiſe, and good God bleſſed for evermore!

I praiſe Thee, O Lord, for all thy Mercies! I acknowledge that I depend entirely on Thee, and that I am infinitely bound to bleſs and praiſe Thee while I have my Being.

2.

O Word incarnate! God manifeſt in the Fleſh, to deſtroy the Works of the Devil! I acknowledge and adore Thee!

I adore Thee for thy inexpreſſible Love and Condeſcenſion, in taking our Nature upon Thee, and humbling thy Self, even to the Death of the Croſs, for us miſerable Sinners!

I adore Thee for inſtituting theſe holy Myſteries, as Pledges of thy Love, and for the continual Remembrance of thy Death, to our great and endleſs Comfort!

I adore Thee, O my moſt compaſſionate Saviour! for permitting me, the chief of Sinners, to

to come and eat and drink at thy Table, and to rejoice before Thee.

3.

O gracious Lord! my King, and my God; my Saviour, and mighty Deliverer! Thou haſt done great Things for us, whereof we ought to rejoice! thy Love is wonderful, paſſing all Underſtanding!

Greater Love than this hath no Man, that a Man lay down his Life for his Friend: But herein haſt Thou commended thy Love to us, that whilſt we were Enemies, Thou wert pleaſed not only to die for us, but alſo to ordain this Holy Sacrament to be a ſure Means of Communicating to us thy Body and Blood, to feed and nouriſh, to ſtrengthen and refreſh, to quicken and invigorate our Souls; and to preſerve both our Souls and Bodies unto everlaſting Life!

4.

Lord! what is Man, that Thou art mindful of him! or the Sons of Men, that Thou ſo graciouſly viſiteſt them! what am I, that Thou ſhouldeſt extend thy Favour in ſo ſignal a manner, to a Creature, who has ſo much abuſed the Riches of thy Grace!

I have deſerved to drink of the Dregs of thy Wrath, and to have my Portion with the Devil and his Angels! but behold! Thou haſt fed me with the Bread of thy Children, and given me freely to drink of the Waters of Life!

5.

O bleſſed Lord! what ſhall I render to thy Divine Majeſty for theſe renewed Aſſurances of thy Favour and Goodneſs towards me?

O let my Soul bleſs Thee, and my Life praiſe Thee; yea, let all that is within me, praiſe thy Name: Let me love and praiſe Thee to all Eternity.

This,

This, O Lord, is the ſincere Deſire of my Soul, and my earneſt Prayer to Thee, the Father of Mercies, and Lover of Souls: And to this End, I do here in thy Preſence, who art the great Searcher of Hearts, and before whoſe righteous Tribunal I know that I muſt ere long appear, to give an account of my Life, moſt freely, fully, and reſolvedly dedicate my ſelf, my Soul and Body, to be a reaſonable, holy, and lively Sacrifice unto Thee: I do, from the bottom of my Heart, bewail and deteſt all the Errors and Provocations of my Life paſt; and I unfeignedly promiſe and reſolve, to the utmoſt of the Power Thou giveſt me, to ſerve and pleaſe Thee for the future, in Newneſs and Holineſs of Life.

6.

O Thou, from whom every good and perfect Gift cometh, and who haſt taught us in thy holy Word, that without Thee we can do nothing; but that through thy Grace ſtrengthening us, we ſhall be able to do all Things; confirm and ſtrengthen me, I beſeech Thee, in theſe good Reſolutions: And oh! let thy Grace be ſufficient for me, to enable me to perform them unto my Life's End.

Manifeſt, I humbly pray Thee, thy Strength in my Weakneſs: Let thy Power always reſt upon me, and abide continually with me, and in me; to direct, ſanctifie, and govern, both my Heart and Life, in the Ways of thy Laws, and in the Works of thy Commandments.

7.

And as I have now renewed the *Vow*; ſo be Thou graciouſly pleas'd to make me a Partaker of the Bleſſings of my Baptiſmal Covenant. Preſerve me a living and ſound Member of Chriſt, a dutiful and dear Child of God, and an Heir, through Faith in Chriſt, of the Kingdom of Heaven;

ven; that through thy Mercy, O God the Father! and thy Merits and Interceſſion, O God the Son! and thy Guidance and Sanctification, O God the Holy Ghoſt! I may (in thy good Time) obtain the End of my Faith, even the Salvation of my Soul, to the Glory of thy Grace. *Amen.*

A ſhort Prayer to be uſed after the Bleſſing.

BY the Merit of that Sacrifice which we have now commemorated, pardon, good Lord, the many Defects and Infirmities that have accompanied our Performance of this holy Duty.

And as *we* have made a new Dedication of our ſelves to Thee; ſo be *Thou* graciouſly pleas'd to receive us for thy own; and defend us evermore with thy Heavenly Grace, that we may continue Thine for ever, and daily Increaſe in thy Holy Spirit more and more, till we come to thy everlaſting Kingdom. *Amen.*

SECT. VIII.

A Pſalm and Prayer to be uſed in Private, after we are return'd Home from the Lord's Table.

1.

1. THE Lord is my Shepherd: therefore can I lack nothing.

2. He ſhall feed me in a green Paſture, and lead me forth beſide the Waters of Comfort.

3. He ſhall convert my Soul, and bring me forth into the Paths of Righteouſneſs for his Name's ſake.

4. Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil; for Thou art with me; thy Rod and thy Staff comfort me.

5. Thou ſhalt prepare a Table before me againſt them that trouble me: Thou haſt anointed my Head with Oil, and my Cup ſhall be full.

6. Thy Loving-kindneſs and Mercy ſhall follow me all the Days of my Life: and I will dwell in the Houſe of the Lord for ever, *Pſal.* xxiii.

2.

1. Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name.

2. Praiſe the Lord, O my Soul; and forget not all his Benefits.

3. Who forgiveth all thy Sin, and healeth all thy Infirmities.

4. Who ſaveth thy Life from Deſtruction, and

and crowneth thee with Mercy and Loving-kindneſs.

5. Who ſatisfieth thy Mouth with good things, making thee young and luſty as an Eagle.

6. The Lord is full of Compaſſion and Mercy, Long-ſuffering, and of great Goodneſs, *Pſal.* ciii. 1,——5, 8.

7. He hath ſent Redemption unto his People; He hath commanded his Covenant for ever: Holy and Reverend is his Name.

8. He hath given Meat unto them that fear Him: He will ever be mindful of his Covenant, *Pſal.* cxi. 9, 5.

9. He ſent them Manna alſo to eat; and gave them Food from Heaven.

10. So Man did eat Angels Food; for He gave them Meat enough, *Pſal.* lxxviii. 25, 26.

11. O that Men would praiſe the Lord for his Goodneſs, and declare the Wonders that He doth for the Children of Men.

12. For He ſatisfieth the empty Soul, and filleth the hungry Soul with Goodneſs.

13. He brought them out of Darkneſs, and out of the Shadow of Death; and brake their Bonds in ſunder.

14. He ſent his Word, and healed them; and they were ſaved from their Deſtruction, *Pſal.* cvii. 8, 9, 14, 20.

3.

1. I will magnifie Thee, O God my King; and I will praiſe thy Name for ever and ever.

2. Every Day will I give Thanks unto Thee, and praiſe thy Name for ever and ever.

3. One Generation ſhall praiſe thy Works unto another; and declare thy Power.

4. The Memorial of thine abundant Kindneſs ſhall be ſhewn, and Men ſhall ſing of thy Righteouſneſs.

5. All

5. All thy Works ſhall praiſe Thee, O Lord; and thy Saints ſhall give Thanks unto Thee, *Pſal.* cxlv. 1, 2, 4, 7, 10.

6. For Thou waſt ſlain, and haſt redeemed us unto God, out of every Kindred, and Tongue, and People, and Nation, *Rev.* v. 9.

4.

Unto Him that loved us, and waſhed us from our Sins in his own Blood;

And hath made us Kings and Prieſts unto God, and his Father; to Him be Glory and Dominion for ever and ever, *Rev.* i. 5, 6.

Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing!

Bleſſing, and Honour, and Glory, and Power, be unto Him that ſitteth upon the Throne, and unto the Lamb for ever and ever! *Rev.* v. 12, 13.

1.

Accept, O Lord, I beſeech Thee, my unfeigned Thanks and Praiſes to thy Divine Majeſty, for the renewed Inſtances of thy incomprehenſible Love and Goodneſs, vouchſafed to me this Day.

2.

Lord! what is Man, that Thou ſhouldſt ſo regard him, as to give thy only begotten Son, to be the Propitiation for our Sins! and what am I, [the Unworthieſt of Men] that Thou ſhouldſt permit me to have a Part in that moſt precious Atonement! that I, who am not worthy of the daily Bread which ſuſtains the Body, ſhould be made Partaker of this Bread of Life, which nouriſheth the Soul! and that the God of perfect Purity, ſhould vouchſafe to unite Himſelf to ſo polluted a Creature!

3.

O my God, ſuffer me no more, I beſeech Thee, to abuſe thy Grace, and to make thy Mercy an Occaſion

caſion of my Security: But let this unſpeakab
Love of Thine, conſtrain me henceforward to
ſincere and univerſal Obedience; that as my ble
ſed Saviour died for me, ſo I may no longer li
to my ſelf, but to Him that hath ſo dear
bought me.

4.

O let my Saviour's Sufferings for my Sins, and t
Vows I have now made againſt them, never depa
from my Mind: But let the Remembrance of t
one, excite me to perform the *other*; that as I ha
liſted my ſelf anew under his Banner, ſo I ma
fight manfully againſt thoſe irreconcileable En
mies of his, my Luſts, which would not that H
ſhould reign over me; and may chearfully follo
the Captain of my Salvation, even thro' a Sea
Blood, if it ſhall ever pleaſe Thee to call me to
bleſſed a Privilege.

5.

Lord, lift up my Hands that hang down, a
ſtrengthen my feeble Knees, that I faint not in th
Warfare! O be Thou my Strength, who am n
able of my ſelf to ſtruggle with the ſlighteſt Ten
ptation! alas! how many of theſe Sacrament
Vows have I broken already! and I have ſtill t
ſame inconſtant deceitful Heart to betray me to t
Breach of this! O Thou, who art *Yea*, and
men; in whom there is no Variableneſs, nor ſh
dow of Change, communicate to me, I beſeech Th
ſuch a ſtability of Mind, that I may no more th
ſtart aſide like a broken Bow; but having my Hea
whole with Thee, may ſo faithfully perform t
Conditions of that Covenant, which Thou haſt no
permitted me to renew with Thee at thy Alta
that I may finally attain the Completion of all tho
Bleſſings which Thou haſt been graciouſly pleaſ
to promiſe us in the ſame, thro' the Merits of
ſus Chriſt, thy only Son our Saviour. *Amen.*

The End of the Communion-Office

A

PRIVATE PRAYER,

For the Uſe of thoſe, who want the Opportunity of Receiving the

Holy Communion;

Or are any ways diſabled from going to it at the uſual Times of its

Publick Adminiſtration.

¶ *In order to diſpoſe our Minds to a more devout and affectionate Uſe of the following Prayer, it will be proper to read over attentively ſome of the Scriptures of the foregoing Office, and particularly,* The Hiſtorical Relation of the Sufferings and Death of our bleſſed Saviour, Sect. I.

1.

ALmighty God, and moſt merciful Father, who art preſent in all Places, and more eſpecially *nigh unto all them that call upon Thee, even to all that call upon Thee in Truth*; I proſtrate my ſelf before thy Majeſty, in the deepeſt Humility of Soul and Body, to implore thy Grace and Favour towards me, in the Pardon of all my Sins; that they may not hinder the powerful Preſence of thy Holy Spirit with me at this time, to enable me to perform an acceptable Service to Thee, through Chriſt Jeſus.

2.

It is a great Comfort to me, O Lord, to think, that *unto Thee all Hearts be open, all Deſires known, and from Thee no Secrets are hid:* For Thou ſeeſt the Deſires that are in my Soul, to go with my Chriſtian Brethren to wait upon Thee in thy Houſe, and at thy Altar; there to commemorate the dying Love of my bleſſed Saviour; to give Him Thanks and Praiſe for offering up Himſelf a Sacrifice for the Sins of the whole World; and to expreſs my humble Hope of Partaking in all the Benefits of his Death and Paſſion; and together herewith, to devote my ſelf with unfeigned Love, in renewed Reſolutions of faithful Obedience unto Thee; to unite my Heart alſo in Brotherly Affection to all the faithful Servants of the Lord Jeſus; and to rejoice in the Holy Communion of Him, and of all his Saints; that ſo I might receive increaſe of Power and Strength, to walk worthy of this Holy Fellowſhip, and to continue therein to my Life's end.

3.

3.

And bleſſed be thy Holy Name, O Lord, that I feel ſuch Deſires; bleſſed be thy Name, that I find my ſelf thus piouſly diſpoſed: Which being the Effect of thy ſingular Grace, I hope it is an Earneſt, that Thou wilt ſupply the Want of outward Means, by the inward Operation of thy Holy Spirit; repreſenting to me in ſo lively a Manner, the Death and Paſſion of our Lord and Saviour Jeſus Chriſt; and filling my Heart with ſuch Faith in Him, ſuch Love of Him, and ſuch unfeigned Reſolutions to be perfectly devoted to Him; that though I have not Opportunity to receive *thy Creatures of Bread and Wine, according to our Saviour's Holy Inſtitution*; yet I may ſo thankfully *remember his Death and Paſſion*, as to be made thereby *a Partaker of his moſt bleſſed Body and Blood:*

Who in the Night when He was betray'd, took Bread; and when He had given Thanks, He brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my Body, which was given for you; Do this in Remembrance of me: Likewiſe after Supper, He took the Cup, and when He had given Thanks, He gave it to them, ſaying, Drink ye all of this; for this is my Blood of the New-Teſtament, which was ſhed for you, and for many, for the Remiſſion of Sins: Do this, as oft as ye ſhall drink it, in Remembrance of me.

4.

Behold, O Lord my God, I now do this (which Thou haſt commanded) in my Mind and Heart; in Remembrance of that wonderful Love of my Saviour, which made Him content not only to die, but to be broken and crucified for me; and I ſeriouſly deſire that it may be moſt thankfully

and joyfully Commemorated every where, till his ſecond Coming, to the great Increaſe of true Devotion, and ſincere Obedience to his holy Laws.

Grant, I beſeech Thee, that *the Body of our Lord Jeſus Chriſt, which was given for me, may preſerve my Body and Soul unto Everlaſting Life:*

For He is my Lord, and only Saviour; unto whoſe Will I heartily ſubmit; unto whoſe Service I entirely devote my ſelf; and upon whoſe meritorious Death alone I depend for Remiſſion of Sins:

Grant therefore, I beſeech Thee, that *the Blood of our Lord Jeſus Chriſt, which was ſhed for me, may preſerve my Body and Soul unto Everlaſting Life.*

5.

I am not worthy, I confeſs, *ſo much as to gather up the Crumbs under thy Table!* not worthy ſo much as to be admitted to appear within the Doors of thy Houſe!

But ſince it is thy *Property always to have Mercy*, and Thou not only inviteſt thoſe unto Thee, who are ſenſible of their own Unworthineſs, and who hunger and thirſt after Righteouſneſs; but haſt promiſed to receive them graciouſly, and to ſatisfie their Souls: I moſt humbly beſeech Thee, gracious Lord, to fill me with ſuch an high Eſteem of thy Love in Chriſt Jeſus, and with ſuch ſtrong and vehement Love to Thee, and to all Goodneſs; with ſuch fervent Charity towards my Brethren, and towards all Men; with ſuch Joy in Remembring what my bleſſed Saviour hath done and ſuffered for me; and with ſuch Delight in Doing whatſoever He hath commanded me; that I may have the unſpeakable Satisfaction of Believing, and ſenſibly perceiving, that I *Dwell in Chriſt*

Chriſt, and Chriſt in me; and that I am one with Chriſt, and Chriſt with me.

6.

Thou doſt aſſure us by thy Miniſters, * That if any Man, *by reaſon of ſome juſt Impediment, do not receive the Sacrament of Chriſt's Body and Blood; yet if he do truly repent him of his Sins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered Death upon the Croſs for him, and ſhed his Blood for his Redemption, earneſtly remembring the Benefits he hath thereby, and giving Him hearty Thanks for the ſame; he doth eat and drink the Body and Blood of our Saviour Chriſt profitably to his Soul's Health, altho' he do not receive the Sacrament with his Mouth:*

* IIId, *Rubrick after the Communion of the Sick.*

O moſt gracious God, make me now to feel the Truth of all this, who am deprived of the Opportunity of going to thy Holy Table; but do truly repent me of all my Sins, and ſtedfaſtly believe on Chriſt crucified; and from his Blood alone, which was ſhed for my Redemption, do expect Remiſſion of Sins, the Gift of thy Holy Spirit, and eternal Bliſs; thanking Thee alſo with all my Soul, for the Promiſes He hath left us of theſe ineſtimable Benefits, and the Aſſurances He hath given us, that He will make good his Promiſes.

7.

In theſe, O Lord, is my only Truſt; and by theſe I am encouraged to hope, that He will now communicate Himſelf unto me, and make me as truly and profitably to partake of his moſt precious Body and Blood, as if I had actually preſented my ſelf at thy Altar, to receive the *Holy Myſteries* from the Hands of thy Miniſter, *as Pledges of his Love.*

And now, O Lord, I beg leave to ſum up all my Deſires in that moſt perfect Form of Prayer, which our Lord Himſelf hath taught us in his holy Goſpel;

Our Father which art in Heaven, &c.

THANKSGIVINGS.

BLeſſed be God for thoſe comfortable Words our *Saviour Chriſt* hath ſpoken to all that truly turn to Him:

Come unto me all that travel and are heavy laden, and I will refreſh you, Matt. xi. 28.

So God loved the World, that He gave his only-begotten Son; to the End that all who believe on Him, ſhould not periſh, but have Everlaſting Life, Joh. iii. 16.

Bleſſed be his Divine Goodneſs for the glad Tidings his *Apoſtles* alſo have publiſhed in ſuch Words as theſe:

This is a true Saying, and worthy of all Men to be received, That Jeſus Chriſt came into the World to ſave Sinners, 1 Tim. i. 15.

If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, and He is the Propitiation for our Sins, 1 Joh. ii. 1.

HYMN.

GLory be to God on High, and in Earth Peace, Good-will towards Men. I praiſe Thee, I bleſs Thee, I worſhip Thee, I glorifie Thee, I give Thanks to Thee, (together with all thy faithful Servants, who are publickly acknowledging Thee) *for thy great Glory, O Lord God, Heavenly King, God the Father Almighty!*

O

O Lord, the only-begotten Son Jeſu Chriſt! O Lord God! Lamb of God! Son of the Father! that takeſt away the Sins of the World, have Mercy upon me.

Thou that takeſt away the Sins of the World, Have Mercy upon me.

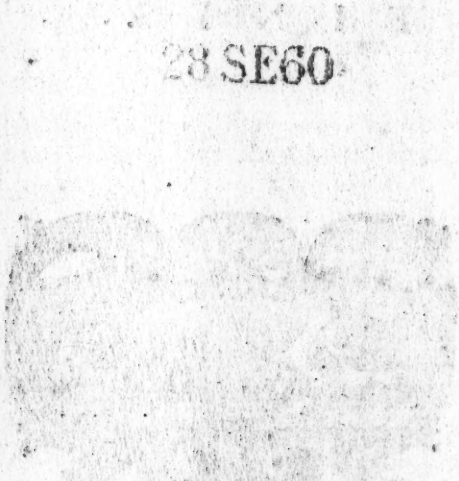
Thou that takeſt away the Sins of the World, Receive my Prayer.

Thou that ſitteſt at the right Hand of God the Father, Have Mercy upon me.

For Thou only art Holy! Thou only art the Lord! Thou only, O Chriſt, with the Holy Ghoſt, art moſt High in the Glory of God the Father. Amen,

The Peace of God, which paſſeth all Underſtanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jeſus Chriſt our Lord: And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be with me, and remain with me always. Amen.

FINIS.



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ERRATA.

In the Title Page, for *trepida*, read *tepida*. *In the Preface*, Pag. 10. Line 24. for *were*, r. *where*. *In the Daily Office*, p. 42. l. 32. for *to*, r. *so*. p. 50. l. 15. after *Wantonness*, add, *not in Strife and Envying*. p. 64. *l.* 19. for *e.* r. *He*. p. 78. l. 3. dele *Him*. p. 100. l. 18. dele *may*. p. 106. l. 22. for *I so solemnly*, r. *I have so solemnly*. p. 109. l. 4. for *Instructed*, r. *Intrusted*. p. 139. l. 17. for *at* Meat. r. *to* Meat. p. 171. l. 31. for *by assiduous*, r. *by the assiduous*. *In the Office of Humiliation*, p 231. l. 13. for *Doctrine*, r. *Doctrines*. p. 249. l. 25. for *ever*, r. *every*. *In the Office for the Lord's Day*, p. 283. l. 10. for *them*, r. *me*. p. 369. for *desire to offer up*, r. *offer up*.

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